

The
**SPIRIT OF
MISSIONS**

The Chinese Situation Analyzed

By an American Observer in China

**LIBERIA TODAY: II. IN AND ABOUT
MONROVIA**

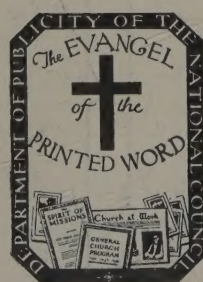
By the Rev. Artley B. Parson

Assistant Foreign Secretary of the National Council

**JAPANESE CHURCHES WRECKED BY
EARTHQUAKE**

By the Right Rev. H. St. George Tucker, D. D.

Former Bishop of Kyoto



APRIL, 1927

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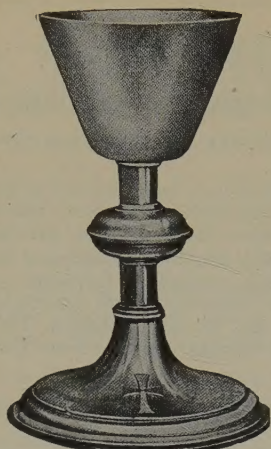
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Editor

KATHLEEN HORE
Assistant Editor

Vol. XCII

APRIL, 1927

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An Attempt to Analyze the Situation in China

The Bearings of the Present Disturbances Upon Mission Work, Especially That of Christian Education

By An American Observer in China

Editorial Correspondence of THE SPIRIT OF MISSIONS

UNDoubtedly a great movement is in progress, the movement for national self-realization. It has as its aim the freeing of China from foreign control and domination and therefore plans to abolish extraterritoriality, reclaim all concessions and obtain complete tariff autonomy.

The Kuomintang, or People's Party, has taken the lead in the movement. This is the party founded by Dr. Sun Yat Sen and because it obtained its first foothold in the Province of Canton it is often referred to as the Cantonese or Southern party.

In the party there are two factions, known as the right and left wings; the

right is the more moderate and the left the more extreme. The left adds to the political program a social and economic one and is eager to spread the communistic principles of Russian Bolshevism in China.

The Kuomintang has entered into an alliance with Soviet Russia and at the present time is completely under the control of Russian propagandists. Russia is helping to finance the revolution. Although she assumes the role of a friend of Chinese liberty, she is using the movement to advance her plans for a world-wide revolution. She has already obtained a strangle hold on China.

The moderate wing hopes eventually to control the movement and to get free from Russian domination. This appears to be a delusion. History teaches us that in all great political revolutions the extremists gain control. In order to stir up the masses an appeal must be made to the primal human instincts. This is accomplished by the spread of communistic propaganda, promising a more equal division of wealth and greater physical wellbeing. Strikes and riots accompany the spread of the movement, with the object of upsetting the present economic and industrial systems.

In the Province of Hunan, where the communistic principles have inflamed the minds of the people, the result has been anarchy and chaos.

The movement is stronger than the people in the West realize. It has the moral support of the educated and semi-educated sections of the people. Disgust with militarism and the promise of national self-realization make the people generally desire the success of the Southern cause.

In opposing the movement the Northern militarists are unable to rely on the mercenary troops, many of whom are disaffected by communistic propaganda and are inclined to desert to the side of the South.

The Chinese generally think that the hope of China lies in the success of the movement. Some are wise enough to see that it is thoroughly destructive, but yet at the same time are optimistic enough to believe that after the destruction there will be a period of construction. It is impossible to forecast the future.

How will this movement affect Christian Missions? It will try to sweep everything out of its path that seems to hinder its progress. Now missions are looked upon as an obstacle. They are supported by foreign money and are largely under foreign control. Missionaries are citizens of countries who are not in sympathy with Bolshevism, and are suspected of being

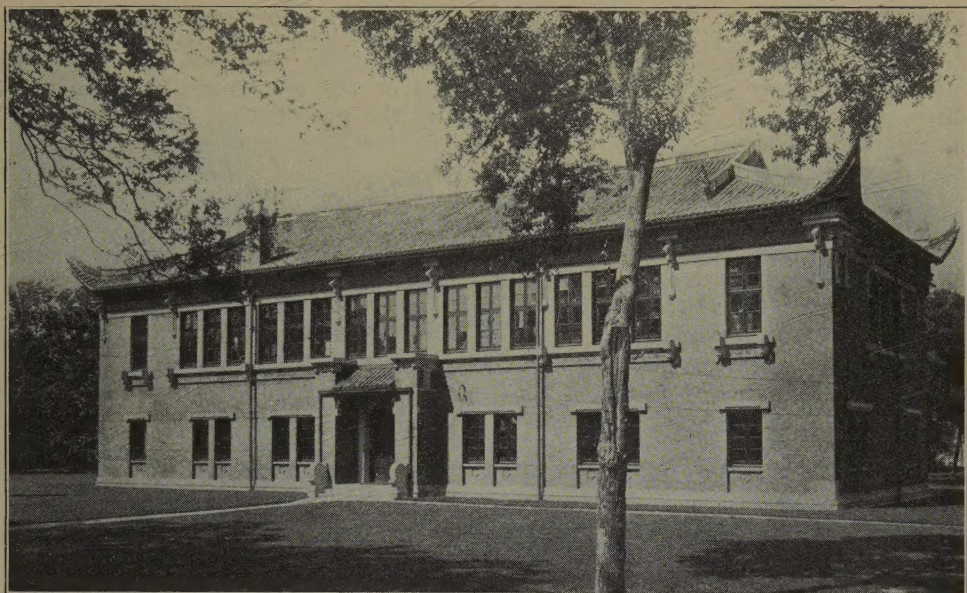
under the influence of imperialistic or capitalistic ideas and of the intention to spread views antagonistic to those of the revolution. The extreme party would drive out all missionaries from China. The moderates would be willing to allow those who will help them in the political propaganda to remain. So much for the foreign missionaries.

How will the movement affect the Christian Churches planted by the missionaries? None of these Churches has yet reached the stage of entire self-support and therefore they are largely financed by the Missions. They are regarded with suspicion by the revolutionists and it is taken for granted that the minds of the Christians have been contaminated by the views of the missionaries and that the Christian Church is lukewarm in the cause of the revolution. The revolutionists are making a strong attempt to force the Christians to come into line and to declare their support of the revolution.

This accounts for the fact that in several centers some of the Christians have already issued manifestos announcing their loyalty to the principles of the Kuomintang. If the Christian Churches are unwilling to become instruments in the hands of the Kuomintang for political propaganda they will be called upon to suffer persecution. Already we have instances of Christian preachers being subject to great indignities.

The Christian movement has made such great progress in China in recent years that the revolution will be unable to destroy the Christian Church. It would survive even if all missionaries were withdrawn, but it would be called upon to pass through the fires. As a result, perhaps, a stronger and purer Church will develop.

Now as to the work of Christian education. The nationalistic movement is wise enough to perceive that one of the most powerful means of spreading its propaganda is through the schools. It wants to bring all schools under government control and make them seed-



THE LIBRARY OF ST. JOHN'S UNIVERSITY, SHANGHAI

St. John's buildings are scattered over such a wide area that it is not possible to give a comprehensive view of the whole University. The library is a typical building

beds for the propagation of certain political, social, and industrial ideas.

Private schools and Christian schools will not be permitted to continue as independent agencies, but must become a part of the government system and give up all their individualistic features and their distinctive Christian character. Christian schools must register or be closed.

The regulations for registration may be summarized as follows:

- (1) The administration of the schools must be transferred to the Chinese. All Colleges must have Chinese presidents and all Middle Schools must have Chinese headmasters. All deans of departments must be Chinese.
- (2) The control of the institutions must be in the hands of a Board of Trustees or directors, the majority of the members being Chinese.
- (3) Religious worship and teaching must be put on a voluntary basis.
- (4) The school or college must spread the doctrines of the nationalistic

movement. Every Monday the faculty and student body must attend a memorial service to Dr. Sun Yat Sen and listen to a lecture on his teaching.

Discussion hitherto has centered around the clause in regard to religion. It certainly is a serious limitation of the liberty which the missions have enjoyed and implies that they cannot require even Christian students to attend Christian worship or receive religious instruction.

The last clause in some way is of even more serious import (a) because it is opposed to the principle of academic freedom and (b) because it makes the school a political agency. Some may say that everyone should be willing to pay respect to the memory of Dr. Sun Yat Sen and that there is nothing idolatrous in the ceremony of bowing three times to his picture and meditating for five minutes in silence on his teaching. But it is well to remember that this ceremony is compulsory and Christian worship can only be *voluntary*, even for Christians.

Some may say there is after all nothing in the teaching of Sun Yat Sen which is directly antagonistic to the Christian religion. If, however, the principle is accepted that the Government can dictate what shall be taught in all schools, private as well as government, no one can foresee the position in which Christian schools sooner or later will find themselves.

Dr. Eugene Chen, the Minister of Foreign Affairs in the Southern Government, when asked whether the Government wished to suppress Christian schools and colleges, replied that he could not answer the question categorically. He proceeded to say that if they accepted whole-heartedly the Government regulations and espoused the principles of the nationalistic movement they could be continued.

The attack on the colleges is more violent than on the schools. This is due to the fact that at the present time the higher education in missionary institutions is superior to that in government institutions.

What then about the future of Christian education? There are two courses of action possible: either to submit to the Government requirements or to cease to function, at least temporarily. The arguments advanced in favor of the first policy are as follows:

- (a) The requirements may not prove to be so radical as they appear and in course of time they may be modified so as to allow greater freedom.
- (b) The Christian Church in China would suffer a severe loss if deprived of its schools.
- (c) The closing of the schools would appear to show lack of sympathy on the part of the Christian Church for the nationalistic movement.

On the other hand, it is plain that the acceptance of the regulations and the registration of a school imply that it becomes a tool of a political party and takes as its chief aim the forward-

ing of the purposes of that party. Furthermore the submission to the pressure of the Government will not secure the peaceful conditions so necessary to the carrying on of Christian work.

For a considerable time the Kuo-mingtang has been inciting trouble in the Christian schools through an organization known as the Students' Union. Branches with an outside central committee have been established in almost all schools. From time to time the central committee calls on the students of the various institutions to take part in a student strike, that is, put aside their studies and engage in political agitation. The missionaries in charge of schools have often been compelled to yield to the demands of this external authority. Hereafter all schools that register will find their work hampered by strikes fomented by the student union and labor organizations. The schools in the Province of Hunan have been almost entirely wrecked in this way.

To carry on schools over which the missions have little control and which would be centers of political propaganda, at the expense of the Church, would seem to be absolutely unjustifiable.

It will be interesting to watch the course of events. Things may turn out better than some anticipate. The immediate outlook for effective Christian education is extremely doubtful.

The movement in Japan some years ago for bringing the Christian schools into the national educational system was very different from the present movement in China. The Japanese movement was not anti-Christian and did not attempt to make schools a political agency. In regard to financial matters and control the missions have been able to retain their authority. The Christian Church in China is called upon to face a greater crisis than the Japanese Church was called to meet. Much depends on meeting it in the right way.



A WAR SWEEP STREET IN NANCHANG, CHINA

The people shown are searching among the ruins for the bodies of missing friends and relatives during a pause between the sieges of the city

Living Through Real Revolution in China

Not Altogether Comfortable But Interesting
and Helpful to Loyal Chinese Christians

By the Rev. Lloyd R. Craighill

Missionary at Nanchang, China

IT IS interesting to be living in the midst of a real revolution, though it's not always exactly comfortable. The parade of about ten thousand students, laborers, soldiers and citizens which has been streaming past our door for an hour and a half is in a way a pageant of what is astir in China today, "Down with foreign control in China," "Revise the unequal treaties," "Take back the concessions," were the slogans yelled from hoarse voices in a rhythmic antiphonal chant. Next came a unit of soldiers with their band playing the song of the National Party to the tune *Are you sleeping, Are you sleeping, Brother John?* The group of enthusiastic students which followed you could hardly believe were really shouting the same tune to the syllables, "Do re mi do, Do re mi do," etc. What

a weird bit of unconscious Western penetration in the midst of this intensely Nationalistic parade. Almost as surprising as those modish beehive bonnets the "new women" are now wearing above their bobbed hair on the streets of staid old Nanchang.

What does it all mean? Well, on a thumb nail, it means:

(a) Militarily, that Chiang Kai Shek, thirty-eight years old, disciple of Sun Yat Sen, has put a group of his school-trained officers at the head of a compact little army and started north from Canton, biting off huge chunks of territory formerly held by the Northern war lords, or Tuchuns.

(b) Politically, it means that this army is infused with Dr. Sun Yat Sen's "Three Principles of the People," embodying his idea of how the

people of China may reclaim for themselves (1) National Power (break the power of the foreigners over China), (2) Political Power (overthrow the war lords) and (3) Social Power (outlining a scheme of socialistic control over land and factory production). Along with this comparatively moderate right group there is a more extreme left party whose program cannot be distinguished from that of the Third International, involving world revolution, the overthrow of capitalism, free love and all the rest. Widespread agitation among laborers and farmers is one expression of the new nationalism. Every day sees a new strike and overnight a score of new labor unions are born.

(c) Internationally the movement has far-reaching consequences. The People's Party, or Kuomintang, is determined to regain for China control over all of her territory now administered by foreigners and in general to abolish all treaties which give to foreigners rights which Chinese do not enjoy in foreign countries. They have already taken over the British concessions in Hankow and Kiukiang as part of this program. The Nationalist Government clearly declares its intention to protect foreign life and property.

(d) As to Christianity and the Mission Schools there is again a wide diversity between the left and right wings of the People's Party. The extreme radicals would close every Christian institution and in fact abolish all religion. The right wing, represented by such men as General Chiang Kai Shek, and the majority of the military leaders, stands for religious freedom, and desires the Christian schools to continue, though under government regulation. So far we have had nothing that could be called persecution here in Nanchang. In some parts of the country, however, the missionaries have been driven out or held as virtual captives, while the Chinese Christian leaders have been led bound through the streets and reviled as "foreign

slaves" or "running dogs of imperialism".

In Nanchang we have had our troubles. During Christmas week the anti-Christian Association held parades and made speeches on the streets. In spite of this we were able to have our Christmas services undisturbed. In fact, I have seldom felt so really the presence of Christ in our Christmas worship as this year. It was a time of real peace and joy in the midst of much hostility and turmoil on every side, and the beautiful presents, which came this year from the diocese of New Jersey, added greatly to the pleasure of our pupils.

A few days after Christmas the Christians of the city held an open forum meeting, at which Bishop Birney of the Methodist Mission led the discussion on the topic *Christianity and the Three Principles of Sun Yat Sen*. To this meeting the anti-Christian group were invited and they came. There was a fair spirit of give and take in the discussion and no disorder. Some of the antis made vitriolic speeches denouncing Christianity, capitalism and imperialism. In their minds the three were inseparable. On the Christian side two speeches by officers of the Nationalist army were notable for their courage and for their constructive Christian spirit.

Our St. Matthew's school building was commandeered for officers' quarters and has been occupied for about two months. This has greatly hampered our school work, but we have been able to carry on after a fashion in cramped quarters. We hope to have all the soldiers out before the beginning of the new term. It remains to be seen how the anti-foreign feeling will react on our schools then.

We have been more fortunate than some in the city in that our church has been left untouched by the soldiers. This has made it possible to have our services as usual. Some members have stood the test of the present rough weather and some have not, but I feel



TELLING THE CHRISTMAS STORY TO THE NEIGHBORHOOD SUNDAY SCHOOLS, NANCHANG
*Note the contrast between the peace of the mission compound and the picture at the head of article.
 Both were taken about the same time*

the church is really stronger for the testing.

That there has been some wholesome thinking done by our Christian group was revealed in the questions presented for discussion at the retreat which we held last Saturday. "What is the relation of Christianity to the Revolution?" "Why did the Church come to China?" "What is the attitude of Christianity to Labor?" "How can the Church in China become self-supporting?" were some of the questions brought forward.

It's an interesting time, as I said to start with, but it's a new day for the foreigner—a new day indeed. Instead of being a person of special privileges, able to protect hundreds of Chinese citizens from looting, violence, and, some seemed to think, even from bul-

lets and air bombs by his mere presence, he now has to retire very much into the background of any movement he wishes to help. We feel we have a real and important place here for all that. Just to be able to help our loyal Chinese friends and fellow Christians see their way through the throng of baffling new situations which press in on every side is privilege enough in itself. Then there is also the chance of keeping in touch with some of the fine young officers—some of them returned students, some of them Christians, some of them scorning religion—and by every friendly contact which offers keeping open the avenues of friendship and fellowship in the midst of so much narrow national prejudice and misunderstanding. Surely this is in itself a job amply worth while.

IN A RECENT number of *The Con-fab*, the organ of the Massachusetts branch of the Church Periodical Club, there appeared a map showing the scope of activity of the C. P. C. If ever an institution deserved to be canonized it is that same C. P. C. From

the center of its work in New York, its rays, as from a sun, stretch out to the wilds of Labrador and Alaska on the North and almost to Patagonia in the South; from the British Solomon Islands in the Indian Ocean to far-away stations in the African Bush.



THE PARCELS POST SYSTEM OF LIBERIA IS HANDY AND ECONOMICAL
At left is carrier with tin trunk belonging to the Rev. A. B. Parson; at right a woman with head load of rice



THE BRIERLY SCHOOL FOR GIRLS, CAPE PALMAS
Built through the efforts of the Woman's Auxiliary in memory of one who gave her life for African womanhood



THE REV. A. B. PARSON AND MRS. PARSON TRAVELING IN LIBERIA

The only mode of transportation in Liberia is in hammocks overland and by boat on the rivers and coast. Each hammock has four carriers

Missionary Studies in Liberia Today

II. In and About Monrovia, the Capital of Africa's Only Republic

By the Rev. Artley B. Parson

Assistant Foreign Secretary of the Department of Missions, National Council

This is the second of a series of articles on the Church's work in Liberia by Mr. Parson, who, at the request of the National Council and with the cordial coöperation of Bishop Campbell, has been making a visitation of the field. A further installment will follow in May.

OCTOBER 20, thirteen days out of Southampton, we dropped anchor off Monrovia. Freetown, Sierra Leone, has the last harbor and pier on this coast; here at Monrovia we pass over a treacherous bar in a two-ton open surf boat, propelled by ten Kru oarsmen. We are met by the Rev. E. Felix Kloman, Executive Secretary of the district, and the Rev. Stephen Webster, who has come out for a year's service. They guide us through the customs routine and arrange for carriers who in a long single file with loads on their heads lead the way to the Bishop's House, a comfortable

domicile opposite the Executive Mansion. As we arrive a band is playing on the porch of the mansion as leaders of the government come to greet their Chief Executive on the opening day of the legislature's annual session. "Valencia" tells us we are not altogether out of touch with the rest of the world.

We are at last in the capital of Africa's only Republic, our Church's oldest missionary field. Excepting Abyssinia this is Africa's only self-governing nation. If the claim of Abyssinians to be Semitic in origin be true, Liberia is the only Negro autonomous government in Africa. Its



THE DORMITORY OF DONOVAN SCHOOL IN THE BASSA DISTRICT
At the extreme right is the Rev. F. A. K. Russell. Behind the school boys at the left is the Rev. A. B. Parson

progress is therefore of great concern to a world that looks for a widening circle of self-determining peoples.

The city on this gala day gives one a first impression of being the chief city of a going governmental concern. As soon as possible we call upon the President, the Hon. Charles D. B. King, who shows keen interest in the work of the Episcopal Church. It is a satisfaction to hear the President speak of our Church as *his* Church and to learn that he is junior warden of Trinity Parish, Monrovia. Many of the nation's leaders are also communicants of our Church. In the reception room of the mansion hangs a portrait of the late Bishop Ferguson, who had such a strong influence for good in the nation.

The people at once demonstrate how friendly and hospitable they can be in giving a hearty welcome to the Bishop and the representative of the National Council. We have had about two weeks in and around Monrovia and have met many of the leaders of the Republic, as well as business folk and missionaries. The Firestone Company

is assembling a large staff that increases by frequent additions. It maintains two hospitals in Monrovia, one for Liberians and one for foreigners.

It is clear that our ninety years of missionary work in Liberia have helped to put Christian ideals at the basis of this nation. The Liberian people have made our Church their Church and have assumed a considerable degree of responsibility in its organization and life. Trinity Memorial Church, in memory of Bishop Auer, is a self-supporting parish under the care of the Rev. G. W. Gibson, D.D. The Trinity Branch of the Woman's Auxiliary is establishing the Jane Travis Home in Monrovia for the care of homeless men, women and children, having raised money to erect a building and promised to maintain the institution. St. Thomas' Parish in the Kru tribe section of Monrovia is doing an active work among this thrifty seagoing folk and hopes within two years to be self-supporting. The local convocation of the Monrovia district is maintaining a Boys' School at Royes-

MISSIONARY STUDIES IN LIBERIA



AFTERNOON CONGREGATION AT ST. ANDREWS, UPPER BUCHANAN

The Rev. J. R. Davis in charge is in the left foreground. The Rev. A. B. Parson may be seen in the center of the third row

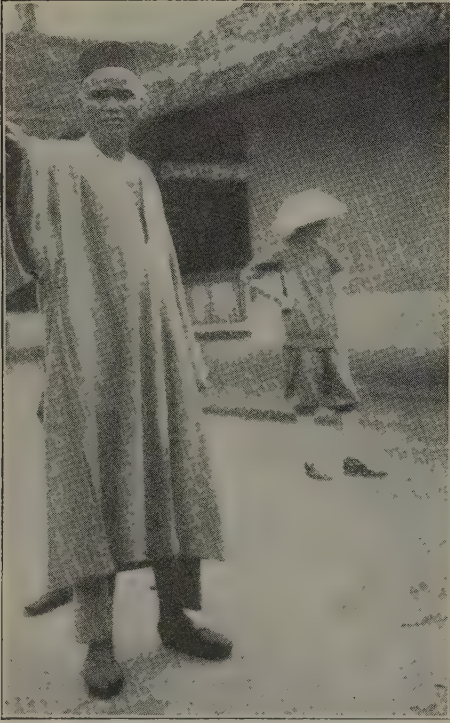
ville, nearby. Such evidences of the capacity of the Liberian people to grow into self-support is evidence of the desire of the Liberian Church to be less dependent upon the American home Church. To carry on the work there are from the Liberians one bishop, thirty-four priests, two deacons, one deaconess and one hundred and twenty-one men and women teachers.

This question of growth in self-support is dependent for its complete success upon Liberia's greater growth in economic independence. The Liberians must progress in developing this potentially rich land, a step that will call for courageous leaders and untiring labor by the people. The present total annual budget of the nation is only about \$300,000, a sum equalled by the combined yearly appropriations of the missionary groups working here. In days to come if the land is made productive the Liberian Church will increase and our gifts decrease. A beginning at least is being made by this assumption of a greater degree of self-help by the English-speaking congregations.

One is soon impressed by the need for education here. President King stated in a recent address that of 350,000 children of school age in Liberia only 9,000 are in school. Our Church surpasses all other agencies (including government) in its total enrollment, 3,509. We have 56 schools and 121 teachers.

The missionary and colonization societies in America, including our own, have united in a forward educational program and have sent Mr. James L. Sibley here to be their adviser in this new move. One finds here a keen interest in the work of education. The President and the Secretary of Public Instruction are setting forward ambitious plans for better schools.

At the first opportunity we went up the St. Paul's River by the old launch *John Payne* (now in a final state of decrepitude) to our schools at Clay Ashland. Bromley School for Girls is about fifteen miles up the river. One comes upon the Julia C. Emery Hall at a picturesque bend of the stream. We were welcomed by the principal,



READY FOR THE TRAIL

At left is chief Varney Marbu, a Mohammedan; at the right Mrs. A. B. Parson

Mrs. Moort, and her teachers. The students presented recitations, songs and cleverly-executed drills and made us sure of their appreciation of the benefits offered by this institution.

Crummell School, also at Clay Ashland, a short distance up stream, is a boarding and day school, the only one in the community as so often is the case with our schools. The Rev. J. F. Dunbar, D.D., acts as principal in addition to his duties as minister of Grace Church. Interesting features are (1) the rule to have the students pay small amounts for their schooling and (2) the farm where students cultivate gardens to produce fruits and vegetables for school use.

Nearby one saw the plant of the Muhlenberg Mission (Lutheran) that aims to influence the tribes in the interior. They maintain schools for boys and girls and the best-equipped hos-

pital in the country with a resident missionary doctor and two nurses. Another valuable neighbor is the St. Paul's Industrial School (Methodist Episcopal) where with only meager equipment the Liberian youth are learning agriculture and industrial arts to fit them for rural community life. Alone among educational institutions here the authorities make all students pay for tuition, board and room; though students may earn their way by working afternoons on the farm.

At Crozierville and Caldwell we have parishes and schools, but the



CHIEF KANE OF JONDU

Kane is a Christian Chief and is very helpful to our missionaries



ST. LUKE'S, EDINA, ST. ANDREW'S, UPPER BUCHANAN, ST. JOHN'S, LOWER BUCHANAN
The Rev. W. M. G. Muhlenberg and Mr. Parson are in front of St. John's. The Rev. J. S. Smith on steps of St. Luke's. The Rev. J. R. Davis in foreground at St. Andrew's

shortness of time did not allow a visit.

Monrovia and its neighborhood introduce one to our Church and educational work (1) by showing us particularly the possibility of the Liberian people forming organized self-supporting parishes, and (2) by giving a glimpse of representative schools. One feels the earnest aspiration of these our brothers for the highest and best that life has to offer in a land where there is much of the lowest that humankind produces. This nation's history is a story of adventure and travail; mingled attainment and disappointment—the ebb and flow of success and failure. The struggle is not yet at an end for, as with other peoples, there is no guarantee of an honorable destiny apart from the faith in a God who demands righteousness, the price of a nation's possible exaltation.

The Liberians are hopeful that with God's help they can work out a glorious

future for themselves in this land. America was with them at the beginning of the experiment and must continue to give every assistance possible, especially in throwing in the weight of our Christian ideals for the building of the world kingdom of God. There is a fair land with unsuspected possibilities of development because of its fertility, its rivers, its timber and other resources. The first pioneers came out of slavery and gave their lives for freedom. The task is for them as freemen to build here a nation offering blessings to all the tribes within its borders. In the enactment of that yet incomplete chapter the Son of Man shows the way as he does in all human endeavor. Our staff here is laboring to assist in interpreting this Master of the destinies of men and nations. Without Him there can be no final honorable achievement; with Him as Master Liberia is secure.

Seventy-five Years Ago in the SPIRIT OF MISSIONS

Mission House, St. Paul's, Minnesota, March 14th, 1852. . . . On Christmas Day we were permitted to celebrate Divine Services in three churches, which are now erected within Minnesota. . . . Bishop Anderson [of Prince Rupert's Land] is, as we say, our nearest neighbor, to the north, although the journey is one almost of six hundred miles through regions only inhabited by the Indians and beasts of prey. The usual and safest mode of conveyance is the ox-cart, drawn by one ox only.

—From a letter of the Rev. J. Lloyd Breck.

Is This Lad Our Five-Year-Old Champion?

Can Any Schools Beat This? If So
We Should Like to Hear From Them

LENT is here and the children of our Church schools beyond doubt are rolling up a splendid total of pennies, dimes, and dollars to aid the whole great missionary work of their Church at home and abroad. THE SPIRIT OF MISSIONS has a feeling that approximately five hundred thousand dollars will represent the result of the loyal effort of our five hundred thousand strong army of Church school boys and girls.

Somehow we like champions. We would like to know the champion diocese on a per capita basis. We would like to know the parish that did the finest work. We would like to know the individual class which exceeded every other class in group effort, and then we would like to know the champions among the girls whether grouped by age or weight or what not.



KENNETH LEE MARTIN

We present here Master Kenneth Lee Martin of Grand Island, Nebraska, among the youngest members of the school of St. Stephen's Church of Grand Island, who is a candidate for instance for honors in the five-year class. He had just reached his fifth birthday as Lent began and set out to sell popcorn to swell the Lenten Offering. Last Easter he marched into the Church with a bulging mite box in which was \$8.60, each penny an earned penny, and Master Kenneth was so well established that he would seem to be well on the way to becoming the Popcorn King of Grand Island and vicinity.

We congratulate this young captain of industry. At the same time we challenge schools and individuals to match his enterprise, taking into consideration his age.

Missionary Among Indians Loses All by Fire

THE home of Miss Rosa Camfield, who has been a U. T. O. worker among the Indians in Utah for many years, was totally destroyed by fire in January. Miss Camfield lost all her earthly possessions except her indomitable cheerfulness and loving spirit. In reply to a letter of sympathy she says "I will not dwell on the awful shock of the fire itself, but pass on and tell some of my many reasons for deep thankfulness. My life was saved and I only had two fingers burned just a little and my hair singed (which is good for its growth I believe)."

Miss Camfield's friends, Indian as well as white, have rallied around her

and tried to replace some of the things she lost. "They gave me a shower," she says, "and one gift touched me very much, a plate and pepper and salt shaker, from a dear little Indian woman. Oh! but that was a wonderful afternoon! Sorrow does certainly bring out the generosity and nobility of human nature!"

Miss Camfield is now living in a house which Bishop Moulton has rented for her, which is as yet rather bare. She very much needs two rugs. She doesn't like to ask for them, but the editor is going to be daring enough to echo her hope that "perhaps some rich people will be able to respond."



MRS. DORA U. VANNIX, SECRETARY OF THE CHURCH LEAGUE OF THE ISOLATED
Although confined to a wheel chair Mrs. Vannix has done a wonderful work. The boy has come one hundred miles to bring a month's lessons to his teacher

Church League of the Isolated at Work

On South Dakota Prairies It
 Helps to Solve a Rural Problem

By Dora C. Vannix

Secretary of the Church League of the Isolated in South Dakota

AMONG our scattered people in South Dakota we find all sorts and conditions of men, all shades of Churchmanship—along with those who do not know that there are different tints—and an interest varying from zero to a 100 percent devotion. The communicants of the Church of England who came to America in early days went out on isolated ranches without having any experience in our parishes and missions have often been much cut-off. The fact that the creeds and ritual were approximately the same was lost sight of in the differences of management and lack of definite information. They didn't feel free to push their claims of belonging without some encouragement, but were often homesick for "the old ways".

Among these people the secretary of

the Church League of the Isolated plays a varied role. Here are a few of the questions and requests received: "How would you discipline boys in their teens?" "Do you think Sunday School teachers should dance or play cards?" "Why has the Episcopal Church started a drive against the Volstead Act?" "What do you think of Fundamentalism and Modernism?" "Do you believe man comes from monkey?" "What do you think of the Ku Klux Klan?" Then there are requests for advice on parliamentary rules, for preparation of club papers, for matching silks and ribbons, ordering books, etc.

The secretary also runs an employment bureau and a lending library (both on a very small scale, to be sure,) and has been asked to act as poet



A POST OFFICE IN THE RANCH COUNTRY OF SOUTH DAKOTA

Two of the most devoted members of the correspondence school of the Church League of the Isolated are waiting for the mail to come in

laureate for occasional events. Twice she has been appealed to for assistance in procuring a second wife. The other things were bluffed through after a fashion, but it seemed wise to draw the line at the last mentioned.

As for the Correspondence Church School phase of the work, despite more than twenty recruits this year, our enrollment has fallen off. However, there are cases, and this is one in point, where losses should be considered a source of thanksgiving rather than of regret. In two cases regular Church Schools have been opened and these have taken ten of our correspondence pupils away. Three families who have thought heretofore that they lived too far away to attend church have decided to put their children in the nearest Church School this year, which also means attending the morning service. This accounts for more of our losses.

If the work of the League has had but the merest bit of influence in bringing about these changes the effort has been worth while. It seems as though no sooner does a family enroll in the Correspondence School than their parents begin planning to take

them to a *real* school. The Church literature they have been receiving has produced a healthy interest in the affairs of the Church and a hearty desire to coöperate in the work of the same and in almost every case of which I have information no sooner do they get settled in their new homes than they assume their share of responsibilities—and then some.

The work demands in the home a real devotion. Instead of getting the children of the family ready for the Church School, which some consider too great a strain, and thus gaining quiet and rest for an hour or two, in the case of the Correspondence School the lessons for the younger children must be taught by the mother, while the older ones must be encouraged and helped to do their written work, or even driven to it at times when pleasures are loudly calling.

We are very grateful for the myriads of good wishes and the prayers of many friends for our success—not to mention more material helps. There would need to be something very, very wrong at the base, if in the face of all these the work had not been blest.

Earthquake Wrecks Two Churches in Japan

Cable from Bishop Nichols Details Damage
Bishop Tucker Describes Scene of Catastrophe

AS we go to press, the following cable has been received by the Department of Missions:

"Only one Japanese Church member lost life. Fifteen families entirely burned out.

"The Japanese Church has already contributed its utmost for relief of our own people as well as contributing to the General Relief Fund.

"We need \$1,000 additional to meet personal needs of Japanese fellow Churchmen.

"Our Churches at Kaya and Miyazu completely wrecked. We need \$9,000 to replace them. Will the Church at home help us meet this disaster?

SHIRLEY H. NICHOLS,
Bishop of Kyoto."

Will you do your bit in helping the Department to reply quickly to Bishop Nichols' S. O. S.?

Bishop Tucker Explains Location of Recent Quake and Tells of Our Work

By the Right Rev. H. St. George Tucker, D. D.

Former Bishop of Kyoto, Japan

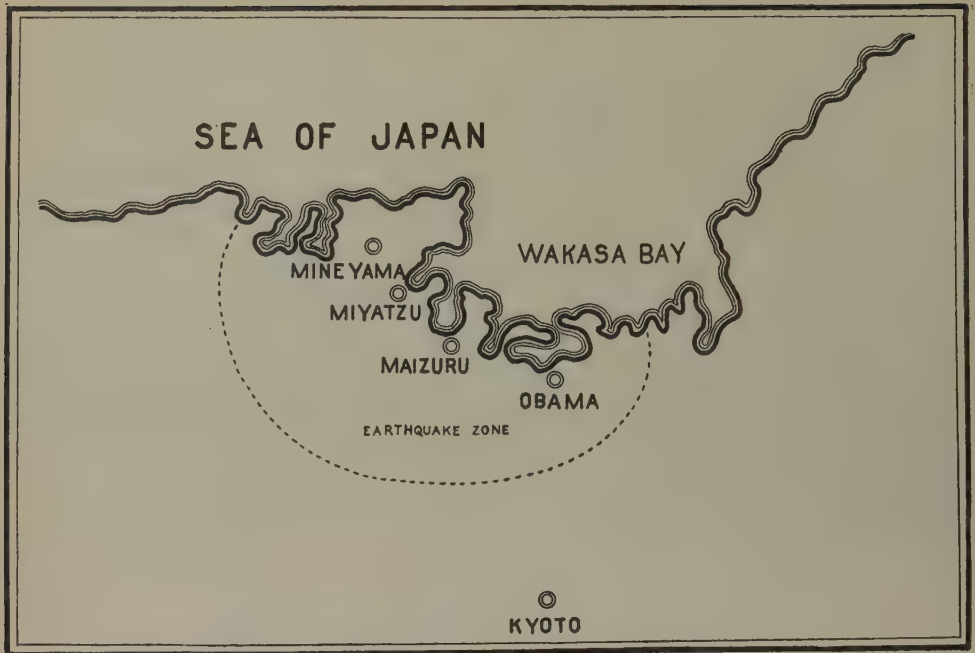
During his eleven years of service in the diocese of Kyoto Bishop Tucker journeyed many times through the region visited by the earthquake of March 7th. This article will help our readers to become acquainted with a comparatively unknown section of Japan.

TANGO was one of the former provinces. It is now included in Kyoto-fu (i. e., Kyoto Prefecture) for administrative purposes. It is some forty or fifty miles northwest of Kyoto on the coast of the Japan Sea. The country is very mountainous. The scenery is beautiful. The coast is indented with bays which run back in between the mountain ranges. On the shores of these bays are numerous fishing villages. These are three rather good-sized ports, Shin-Maezuru (a naval station) Maezuru, and Miyazu. The last of them is famous on account of Amanohashidate.

Amanohashidate means the Bridge of Heaven. It is a long narrow sand-spit, covered with pines, which runs almost entirely across the mouth of one of the arms of the Miyazu Bay. It is one of the three beauty spots of Japan.

Legend says it was the bridge by which the great grandson of the sun-goddess descended to earth. He was the ancestor of Jimmu-Tenno, the first emperor. The bridge or ladder when it had served his purpose was thrown down in its present position. Thousands of visitors go to Miyazu every year and climb the surrounding hills to get a view of Amanohashidate. The sand-spit while curious would not of itself make much of a view, but the setting is very beautiful.

The valleys back from the coast are narrow and the soil is not of the best. As a consequence the population is comparatively small. However, there are numerous villages, and some twenty miles back from Miyazu there is quite a large town, Mineyama. This seems to have been the center of the earthquake, as two thousand casualties



OUTLINE MAP OF NORTHERN PART OF KYOTO DISTRICT, JAPAN

This map shows the district shaken by the earthquake of March 7th. Our churches at Kaya and Miyazu were wrecked

are reported in a population of about 10,000. The people in the villages are for the most part poor. In former years there was a fair amount of prosperity, based upon the manufacture of silk brocade. Every house had its loom and there was a great demand for the Tango brocades. The industry however has declined, owing, I suppose, to inability to compete with the factories which have been built in the large centers.

If the earthquake has destroyed as much property as the reports indicate it will mean great suffering, as the villagers have nothing to fall back upon. I should say that the situation calls for prompt and generous relief. The people were having a hard struggle to keep going even before the earthquake.

Maizuru and Shin-Maizuru were apparently not so badly shaken as was the country back of the Miyazu.

This whole section lies within the limits of the diocese of Kyoto. We have no work in Mineyama or in any of the villages mentioned in the news-

paper accounts with the exception of Kaya. There we have a church with quite a large membership. The pastor, the Rev. E. Tsutsui, is a brother-in-law of Bishop Naide. He has been working earnestly in Kaya for many years. It is a very difficult field. The people were not favorable to Christianity, but Mr. Tsutsui has gradually won their confidence and has made a place for himself and the church in the town. If, as the reports indicate, Kaya was badly damaged by the earthquake and by the fire following, I am afraid that our church and rectory were destroyed. They were in one of the most thickly built-up parts of the village.

In Mineyama there is a Congregational church. It too must have suffered. We had Christians in several of the neighboring villages, but no other organized work except at Miyazu. Here too there was apparently a great deal of damage done, though so far no great loss of life is reported. There are three Christian congregations in Miyazu, Roman Catholic, Congregational and



HOLY TRINITY CHURCH, KAYA, JAPAN

*This church is in charge of the Rev. E. Tsutsui, a brother-in-law of Bishop Naide.
It was totally destroyed*

our own. When I left Kyoto we were planning to build a small church. Fortunately, I think that the plan was not carried out. I say fortunately because the probabilities are that a good deal of damage to buildings was done by the earthquake in Miyazu, even if there were no lives lost.

The catechist here was also a brother-in-law of Bishop Naide. He died several years ago. His wife, Mrs. Kobayashi, lives in our building and has been doing splendid work under the supervision of Mr. Tsutsui of Kaya. We have a small but very earnest group of Christians and a fine Sunday-school.

We have work both in Maezuru and Shin-Maezuru. Apparently the damage in these two places was slight, though they are not far from Miyazu and later reports may show that they were badly injured. In Shin-Maezuru the Rev. Mr. Nurata has a good work and a flourishing kindergarten. Only

last year the church and other buildings were removed to the new lots and reconstructed. I hope that they have escaped injury.

Further up the coast is Obama, where Miss Denton lives. This place is not mentioned, so that I hope that it escaped serious damage. Miss Denton goes, I believe, to Shin-Maezuru and probably also to Miyazu and Kaya.

I hope that as a Church we will do something to show our sympathy with those who have suffered and especially with the workers and members of our churches in the stricken places. These little groups of Christians have been isolated and have had a hard struggle to maintain themselves. Sympathy shown by their fellow-Christians in far-off America will not only relieve their suffering, but will help to strengthen their faith and encourage them in their effort to build up the Kingdom in these out-of-the-way places.

昭和

“Glory to God in the Highest and on Earth, Peace Among Men”

New Japanese Era Seems to Have Been Ushered in by Song of Angels

昭和

SHO WA
RADIANT GLORY—PEACE

SHO WA
RADIANT GLORY—PEACE

SOON after midnight on Christmas Eve, 1926, His Imperial Majesty Yoshihito died after a long illness and his son, Prince Hirohito, who had been regent for five years, became the 123rd Emperor of Japan. According to the law of the Imperial House, promulgated in 1889, “upon an accession to the throne a new Era shall be inaugurated and the name of it shall remain intact during the whole reign.”

Era names are, so far as we know, peculiar to China and Japan. The Era which has just closed in Japan was known as “Meiji” which may be translated “enlightenment.” The name chosen for the new Era is “Sho Wa” which a Japanese authority translates as “light and peace.”

The Japanese *Jiji*, one of the leading newspapers of Tokyo, commenting editorially on the new Era, says:

“The phrase ‘Sho Wa’ is understood to symbolize peace and light and so it gives us a fresh hope, although we are in national mourning. It will be an era of national development, so we take it. As the great object of the Meiji Restoration, conveyed in the five clauses issued by His Majesty the Emperor Meiji, was to bring about a fundamental reform of national institutions and social life, so the great purpose of the Sho Wa Era must be to make erroneous things better and to

achieve improvement in all lines of national life. Politics, economy, education and social institutions must be renovated so that they must be thoroughly made better, but for the complete success of such reform, and to make national life enjoy peace and light, politics must first of all be reformed.”

The Christian missionary groups in Japan have noted a close similarity between this proclamation of the ideals of the new reign and the Christian message of the angels. One of our missionaries writes us: “Is it not appropriate that the song of the angels, ‘Glory to God in the highest, and on earth, peace, good will to men,’ might almost seem to have suggested the name for the new Era, which might be translated ‘Radiant glory and peace?’”

When one considers the wonderful change which has come about in Japan, not only since the days of St. Francis Xavier, when nearly two millions of Christians suffered for their Faith, but since active opposition to the Christian religion was abolished by Imperial proclamation in 1872, within the memory of those now living, one dares to hope that this dream may be realized and a new Era—the Christly Era “Peace, Good Will”—set in, not only for Japan, but for all the peoples of the earth.

“Glory to God in the Highest and on Earth Peace Among Men”

National Church Mission Planned for Japan

Evangelistic Campaign Will Mark Fortieth
Anniversary of the Nippon Sei Ko Kwai

By the Rev. W. H. Murray Walton, M. A., F. R. G. S.

In charge of the Press Evangelistic Bureau in Japan

THE method of Newspaper Evangelism, which is now in common use in Japan, consists of putting Christian articles into the vernacular press at advertising rates (if free space is unobtainable) and offering further information to those who would like to study more deeply. For those who as a result make application various facilities are offered, such as the use of a Christian circulating library, a Bible study course, a correspondence course, church introductions, etc., but in order to ensure as much as possible that those who take the further step are in earnest and are not prompted by mere curiosity, a small membership fee is charged to cover expenses. By these various means it is possible to follow up the articles in an effective manner, and so not only achieve the task of what might be called mass-evangelization, but also provide that touch with individuals which lies at the very heart of Christianity.

The method is one ideally suited to Japan, where practically the whole population can read, and where nearly everybody takes in at least one of the three hundred daily papers. It also is of particular importance at the present time, because it is practically the only method which reaches on an ade-

quate scale the great unreached unevangelized country population. There are some forty million such people still, untouched by the Christian

Church. They represent that section of the nation more than any other which is feeling the pressure of modern economic conditions, and are fast losing all faith in

"The ashes of their fathers
And the temples of their gods."

The following letter received last year is but typical of the mind of young Japan today:

I have only just finished my day's work and the *Yomiuri* newspaper has come into my hands, and I have been reading your article in its religious column. It is because of this that I now send you this letter.

You will probably ask why it is that I want to know about Christianity. My reason is because everything seems to be upside down. Or to put it in another way, it is because of the loneliness of man's life. In this present age of excessive materialism and selfishness and the calculating spirit, man's heart is sad indeed.

Up till now I have believed in the materialism of Marx, and as a result my attitude towards religion has been that it is a thing for the bourgeoisie, capitalistic and based on the idea of production. Yet recently for some reason or other I have been thinking about God. Either the material or spiritual must triumph.



THE REV. W. H. MURRAY WALTON,
M.A., F.R.G.S.

For these reasons my mind at present is wandering all over the place and I am very unhappy.

For one in such a plight as I am please send some teaching about Christ's love, which I can understand, so that I may escape from my misery and give myself to fight for right and humanity.

The method owes its inspiration to an American missionary, the Rev. A. Pieters of the Reformed Mission, but has been considerably extended and is now carried on in various centers in Japan. The actual bit done in connection with the Church in Japan was started at the New Life Hall, Hiroshima, in 1919, when the response was both big and instantaneous. But at the time it was severely limited by lack of funds and of experience. Four years later the offices removed to Tokyo; four months later they were in ashes.

But earthquakes have their advantages, and the destruction of the old resulted in the reconstruction of the new. In close collaboration with a group of Japanese clergy the work was rethought and reorganized, and after a year spent in preparation the first articles appeared in two of the Tokyo papers on Christmas Day. The result was overwhelming. Close on three hundred applications were received within the first week. But as the preparation was still unfinished the regular work did not commence until the March following, when the first regular Sunday article appeared in the Tokyo *Nichinichi* newspaper. It was on the subject of spiritual unrest and produced another three hundred requests for help. By December of the year following the number of applications had crossed the twelve thousand mark. Of this number two thousand had taken the further step of joining the New Life Society, some hundreds had been at their desire introduced to the local churches, twelve thousand library books had been lent and not fifty lost, three hundred were taking a two-year Bible Study course, while a score or so were taking the correspondence course. Such was the state of affairs when a still more striking and

potential opportunity presented itself.

The Triennial Synod of the Sei Ko Kwai in 1926 made one decision which gave the synod a special significance. It was one to which no voice of opposition was raised, nor any motion put forward for postponement. The year 1927 was to mark the fortieth anniversary of the founding of the Sei Ko Kwai in Japan, and in order to celebrate the event it was decided unanimously to have throughout the whole country a National Church Mission. However much opinion might differ on matters of policy, however much schools of thought might debate the intricacies of doctrine, when it came to preaching the Gospel to the great non-Christian population the Church was one.

The new Missionary Council was entrusted with making the preliminary plans for the Mission. After visits had been paid by representatives from the Council in order to ascertain the wishes of the various dioceses it was decided according to precedent to give the Mission a special name, and the name chosen was "The Awakening Mission."

Last autumn the Council sent an invitation to those engaged in the newspaper work to coöperate with them in the Mission. As a result of an interview with representatives of the Council certain plans were submitted which later received official endorsement. They may be briefly summarized as follows:

1. The New Life Hall was designated as the official headquarters of the Press Bureau in connection with the National Church Mission, the Bureau being set up as a separate entity within the hall.

2. The Press Bureau was entrusted with the twofold task of

- a. making arrangements for using the local press all over the country before and during each local mission;
- b. producing the evangelistic literature to be used in connection with the Mission.

The Council undertook the responsibility of informing the Church of these proposals, and of inviting them to get into direct touch with the Press Bureau. Subsequent details are to be arranged direct.

In order to carry this new task through the Standing Committee of the New Life Hall was strengthened and enlarged, and now consists of three Japanese clergy with links with the American and English Church Missions, respectively, a Japanese layman who is in close touch with the publishing world, and the Right Rev. J. S. Motoda, D. D., Bishop of Tokyo, as chairman. The Rev. S. Murao, who is on the staff of St. Paul's University, was appointed editor-in-chief.

As has been mentioned above, the newspaper work has hitherto centered round the Sei Ko Kwai New Life Hall, and as a result there are a large number of New Life Society members who are taking the monthly evangelistic magazine and availing themselves of the various privileges offered. These of course will continue. For this reason it was decided to keep the Press Bureau as a separate entity, though naturally the relations between it and the New Life Hall will be very intimate.

With regard to plans for the actual Mission and the share of the Press Bureau in it, prayer and finance are two vital factors; the latter makes it possible, the former effective. Accordingly details have been sent home to those responsible for the big missionary intercession papers in England and to others elsewhere. In the second place an appeal for help, signed by the three American Bishops of the Sei Ko Kwai, has been addressed to the Church in America, to the Missionary Council of the Church of England, and to other representative bodies both at home and on the field. A further appeal is addressed to individuals who may care for personal reasons to be responsible for the Press Mission in certain specified centers. It is estimated that the



THE REV. A. PIETERS AND ASSISTANTS
Mr. Pieters, a missionary of the Reformed Church in America, was the founder of Press Evangelism in Japan

cost of such in any average center will be about \$100, which will include some six or seven articles in the local press and the following up of the same. Full information with regard to these special centers will be sent to all supporters. It should be mentioned here that while the Japanese Church is undertaking the greater part of the general expense of the Mission, it is looking for the help of the Mother Churches in the Press campaign.

The actual plan at present in contemplation is that on receipt of an invitation from one of the local churches, about one month before the mission begins and in full consultation with the local workers, a series of weekly evangelistic articles will appear in the local press, which will be increased to daily articles while the mission is actually in progress. These articles will focus on the mission, but at the same time will invite correspondence addressed to the Bureau itself on the part of those interested. This is because experience has shown that in the first place the bulk of such enquiries come from the country districts beyond the ken of the

nearest church, and also that many folk are actually afraid of attending a church, whereas sympathetic leading from a distance makes a subsequent introduction a comparatively easy matter. Nevertheless such applicants will be invited to enroll themselves as Sei Ko Kwai enquirers.

By this means it is hoped in the first place literally to broadcast the Gospel all over the country to homes and hamlets where it has never been before. In the second place by working in close conjunction with the Church it is hoped to bring many more to hear the message for themselves than would normally be reached. While in the third place by giving information at the same time about the New Life Society, it would place within the hands of all, wherever they are, a means for further study where church and work are inaccessible.

With regard to the literature to be used, five issues of a newspaper, to be known as the "Sei Ko Kwai newspaper," are now in course of preparation. These in appearance and get-up will closely resemble the ordinary daily papers, and will contain leading articles (on Christian principles), general articles (of evangelistic character), topical articles on social work (under Christian auspices), columns dealing with problems of modern thought and society (from the Christian standpoint), biographical sketches of (Christian) leaders, a woman's column and a children's column. Even the advertisements will, as far as possible, be of Christian booksellers and Christian institutions. These five issues are to be divided as follows:

1. Addressed to the Christians of the Sei Koi Kwai;
2. Addressed to non-Christians who apply through the newspapers;
- 3-5. Addressed to non-Christians for use during the actual Mission. These papers are to be sold to the churches at the rate of half a farthing a copy and with the income from the advertisements should pay their way.

A first issue of 100,000 copies has been decided on.

It is estimated that the cost of the Press Mission throughout the whole of Japan will be about \$12,500. Whether it will be held or not depends on whether or not the money is forthcoming. It is impossible to over-estimate its possibilities. It is certain that millions will "hear the Gospel" in the papers who have never heard it before. It is probable that thousands will hear it in the churches who would not do so were it not for the press. It is a great creative opportunity. Its bigness is a challenge to prayer, and prayer continual. That there is tremendous scope for such coöperation between the Church and the Press the following letter recently received at the New Life Hall will show:

Thank you for your letter. You asked in it very kindly how I was getting along in my faith. Please rejoice with me that through the books and letters sent to me from your New Life Hall and by the keen leading of the Rector here I was baptized on Christmas Day, together with my wife and daughter, the three of us together, my whole family.

As I look back over the story of my house in the past, it was only the year before last that we were having special Buddhist masses to celebrate the 250th anniversary of the death of certain ancestors, which will show you for how many years we have been Buddhist believers, and how we have looked to Buddha and Buddha alone for help to enter into future bliss. But we have had nobody to give us living strength. Indeed on the contrary the very strength we have had has died. Yet we light-house men, who move from one point to another on the mainland or on islands, simply cannot live a single day without some thought for religion.

It was just when I thus did not know what to do that I saw your article in the newspaper and applied and as a result joined the New Life Society. At the same time the Rector came to call on me, and through his kind and earnest leading I, who come of a family which has for generations belonged to a religion it did not understand, which took it simply as a superstition, have entered and become a member of the Holy Catholic Church. I know of no experience more joyful. . . .

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



BISHOP CREIGHTON AND MISS CRISSEY IN FRONT OF HOOKER SCHOOL, MEXICO CITY
Miss Crissey is in charge in Deaconess Newell's absence. The occasion was a fiesta in honor of the new road in front of the school



SEWARD AT THE HEAD OF RESURRECTION BAY, ALASKA

*Baranoff, Governor of Russian America, sailed into this bay on Easter Sunday in 1792. Hence the name.
Seward is the terminus of one of the railroads into the interior*



THE CAST OF "THE SPIRIT OF CHRISTMAS" IN AN ALASKAN CHURCH

St. Matthew's Mission, Fairbanks, founded by Archdeacon Stuck in 1904, has always been noted for its work among young people. The Rev. H. H. Chapman is in charge.



THE LATE JOHN MARSTON
Founder of the Lenten Offering whose missionary vision inspired the Church



THE LATE GEORGE C. THOMAS
Co-worker with Mr. Marston and benefactor in many mission fields



ST. JOHN'S, CYNWYD, PENNSYLVANIA, BIRTHPLACE OF THE LENTEN OFFERING
This photograph shows the church as it appeared fifty years ago. It is now replaced by a splendid edifice, one of the most beautiful and among the largest in the diocese

CAMERA GLIMPSES OF LIBERIA



STREET SCENE IN MONROVIA, THE CAPITAL. THE CITY HAS ABOUT 5,000 INHABITANTS



TRINITY

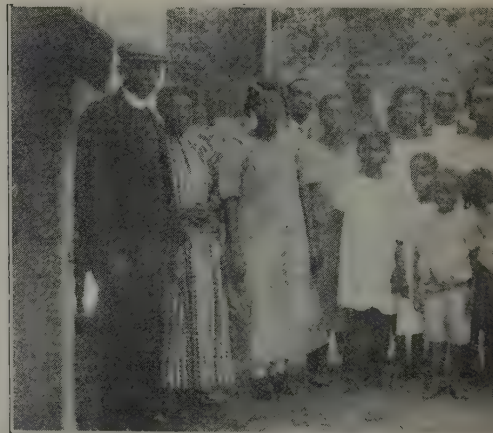
THESE photographs were taken by A. B. Parsons, of the Department of the Interior, returned from a



MONUMENT TO AMERICAN MISSIONARIES ERECTED BY LIBERIANS

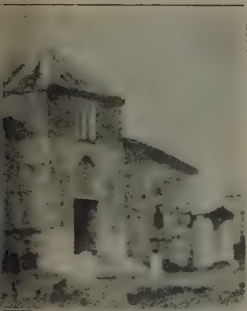


ST. ANDREW'S CONGREGATION, UPPER BUCHANAN. AN ASSEMBLED FOR EVENSING



PUPILS FROM BISHOP OVERS' MEMORIAL SCHOOL. LEFT, MRS. A. B. PARSONS

LA AND OUR WORK THERE



H, MONROVIA

ere taken by the Rev.
ant Foreign Secretary
issions, who has just
he Liberian Mission.



ST. MARK'S HOSPITAL, CAPE PALMAS. BUILDING ABANDONED
BECAUSE NO LONGER HABITABLE



BISHOP'S HOUSE, MONROVIA. FIRESTONE HOS-
PITAL FOR NATIVE LABORERS AT RIGHT



ORTSVILLE. THE REV. W. A. GREENFIELD IS AT
T REAR TO THE RIGHT



NESTS OF THE RICE BIRD, A PEST TO
THE LIBERIAN FARMER



ST. LUKE'S CHURCH, SAN ISIDRO, DOMINICAN REPUBLIC

Archdeacon Wyllie says "we hope to have it consecrated soon. It's very beautiful—at least I think so. Beautiful mahogany baptistry, lectern and pulpit, all made here"



SCENE IN NANCHANG, ONE OF THE STORM CENTERS OF CHINA

Refugees gathered on the lawn of the Rev. Lloyd R. Craighill to elect officers during one of the sieges of the city



CLINIC OF SCHOOL CHILDREN AT ST. LUKE'S HOSPITAL, TOKYO

A Japanese woman doctor, a student and a graduate nurse are holding a trachoma clinic. This work has been undertaken at the request of the City Government



FOUNDLING WARD IN ST. LUKE'S HOSPITAL, TOKYO

In spite of the fact that it still functions in temporary barrack structures, St. Luke's continues its beneficent work among the poor of Tokyo



Ewing Galloway, N. Y.

LAUSANNE, THE SCENE OF THE COMING CONFERENCE ON FAITH AND ORDER

The city is built on successive heights. It is market day in the Place de la Riponne. Above stands the splendid Palais de Rumine containing the University Library where the conference will be held

The World Conference on Faith and Order

A Brief Account of Its Past History, Its Plans for the Present and Hopes for the Future

Lausanne, Switzerland, August 3-21, 1927

By William C. Sturgis, Ph. D.

Lay Delegate to the Conference from the Church in America

THE World Missionary Conference held at Edinburgh in 1910 was evidence that a new desire for Christian unity was stirring the minds of men. This desire was made effectual when, at the meeting of General Convention at Cincinnati in 1910, Bishop Brent proposed, and the Convention adopted, a resolution to appoint a Joint Commission for the purpose of bringing about a conference to consist of all Christian Communions throughout the world which confess our Lord Jesus Christ as God and Saviour, such conference to consider matters pertaining to Faith and Order with the view of promoting mutual understanding and regard.

The Commission immediately undertook the task of securing coöperation on the part of all national Churches at home and abroad, and of arousing interest in the coming World Conference through the development of local conferences and discussion groups. This procedure was followed in all parts of the world for ten years, and in August, 1920, a meeting of the World Conference at Geneva, Switzerland, brought together representatives of seventy-eight churches from forty nations. Unfortunately, the Roman Church, though urged to send representatives and though receiving the invitation in a most cordial spirit, felt herself unable to take any part, officially, in the conference. All other branches of the Church, both Catholic and Protestant, were represented, however; and the conference was therefore truly ecumenical in intent and by no means merely pan-Protestant.

The World Conference met for a

week and discussed frankly and sympathetically those questions of Faith and Order upon which differences of opinion have caused divisions in the Church. No definite action toward unity was taken nor were any resolutions of this nature proposed; such was not the object of the gathering. The conference was merely what the word implies, and the result was at least a fuller realization on the part of every person present of what his own and all other Churches might contribute to a finally re-united Church.

The Geneva meeting provided for the establishment of two most important committees; first, a *Continuation Committee*, widely representative in character, to promote the spirit of prayer, conference and discussion among Christian people of various Church affiliations everywhere in preparation for another meeting of the World Conference to be held later; and, secondly, a *Subjects Committee* to consider the topics discussed at the Geneva meeting, and on this basis to prepare and circulate five series of questions for preliminary local discussion, and to draw up agenda for the later meeting. The various national Churches were also asked to appoint their own commissions to coöperate in arranging for and conducting this later meeting.

The Continuation Committee, the Subjects Committee, and the various commissions of national Churches (now numbering nearly ninety) constantly in touch with the two world-wide committees, carried on their duties and their deliberations for five years; and then the Continuation Committee,

meeting at Stockholm, Sweden, in August, 1925, decided that the second World Conference on Faith and Order be held at Lausanne, Switzerland, in 1927. Later the dates were fixed as August 3-21.

THE PROGRAM

Meantime the Subjects Committee in coöperation with the Continuation Committee prepared a program for the Lausanne meeting containing the following subjects: I. The Call to Unity; II. The Church's Message to the World—the Gospel; III. The Nature of the Church; IV. The Church's Common Confession of Faith; V. The Church's Ministry; VI. The Sacraments; VII. The Unity of Christendom and the place of different Churches in it; VIII. Arrangements for continuing the work of the Conference.

The Subjects Committee has also issued an illuminating pamphlet of statements based upon reports received from local discussion groups and other material with reference to such fundamental topics as the Faith of the reunited Church, the Church, the Ministry in the reunited Church, and the Sacraments. In addition, there are other free pamphlets giving a list of appointed commissions, a list of members of the Lausanne Conference (about 500), and material for the Lausanne program. All of these may be obtained without cost from The Secretariat, P. O. Box 226, Boston, Mass.

LEADERS FROM OUR CHURCH

It is of interest to Churchmen to note that the chairman of the important Continuation Committee with all its world-wide connections is Bishop Brent; and that the chairmanship of the Subjects Committee is in the capable hands of Dr. Palmer, Bishop of Bombay. The Bishop of New York heads the Commission from our Church and our delegation to Lausanne, limited to ten, consists of four Bishops (two *ex-officio*), three priests and three laymen (one *ex-officio*).

It is obvious that the expense inci-

dent to so vast and far-reaching an undertaking as the World Conference is very large, and that it must, in great measure, be met by contributions within the United States, the richest nation on earth. General Convention directs the appropriation of \$10,000 annually for the present triennium to the World Conference as represented by the Continuation Committee. This is something. But aid will have to be extended to the impoverished Churches of Central Europe, the Near East and the Orient if they are to have their much needed and rightful representation at Lausanne.

AID NEEDED BY SOME CHURCHES

Especially is this true in the case of the Eastern Orthodox Churches. It is estimated that at least \$200,000 will have to be raised in this country if the World Conference is to be truly and fully representative. An American Committee, with Charles Evans Hughes as chairman and George Zabriskie, 49 Wall Street, New York City, as treasurer, has been appointed to invite and receive subscriptions for this purpose.

It would be difficult to overestimate the contribution which Lausanne may make next August to the fulfillment of Our Lord's appealing prayer for His disciples—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Here, surely, is the incentive to effort, not for an inner and spiritual unity only—that, in great measure, already exists, and has proved inadequate in a world of men; but for an outward and evident unity to be approached through the way of friendly conference, to be expressed in thought and feeling rather than in resolutions and documents, and to be consummated in visible unity irrespective of mere uniformity. To this great cause we are asked to address the power of our thoughts, our prayers, and our wealth.



THE REREDOS OF ST. PETER'S CHURCH, SEWARD, ALASKA

This painting by the Alaskan artist Jan Van Emple typifies The Resurrection. It was the gift of the community to St. Peter's Church

Symbolic Picture by Alaskan Artist

St. Peter's Church, Seward, Receives Gift
from Community of Beautiful Reredos

By Aaron E. Rucker

Lay Reader in charge of St. Peter's Mission, Seward, Alaska

MANY, many years ago, so the story goes, on a certain beautiful Easter morning, Russian explorers sailed into a landlocked harbor on the southern coast of Alaska. The water lay smooth and blue reflecting the surrounding lofty mountains and primeval forests. These hardy sailors were impressed with the scene and bestowed the name

of Resurrection Bay on that body of water. Thereafter Resurrection Bay was frequently a stopping point for the Russian vessels traveling to and from Russian America and the old country. In late years the little city of Seward, the ocean terminus of the Alaska Railroad, has grown up on this bay.

Even as these explorers and traders

were impressed with the beauties of Resurrection Bay others, following them, have been so impressed. On the occasion of the visit of President Harding he was heard to remark, "This little city of Seward is a gem in the most beautiful setting in the world."

In the course of time an artist named Jan van Emple located in Seward and began to paint the scenes around Resurrection Bay. This was the opportunity for which Bishop Rowe had waited. When St. Peter's Church was built it was designed to have a large stained glass window behind the altar. But the window was never installed. The space provided an ideal place for a reredos painting. One evening I was visiting this artist in his cabinet studio in Seward. The conversation drifted to the subject of religious paintings. I told him of the desire of Bishop Rowe for a painting to form the reredos in St. Peter's Church. Mr. Van Emple stated that he had never tried such a subject, but we talked of the matter for a time and I left. The next night at a very late hour he came to my residence with a sketch of an idea for a painting, enthusiastic over the idea.

Then came the matter of financing the proposition and this was accomplished by public subscription. The picture was painted and installed in the church. That was a little over a year ago. Since that time hundreds of tourists and visitors have visited St. Peter's to see this painting.

Mr. Van Emple has produced many fine pictures. He has painted a masterpiece in "The Resurrection." The painting must be seen to be appreciated, but some idea can be obtained from its reproduction.

The mountains and Resurrection Bay form the background. In the sky above the open tomb is the risen figure of the Christ with two ministering angels. This group with the open tomb in the foreground represents the idea of the Risen Christ, a reality two thousand years ago, a living and vital

idea in the hearts of Christians today. In the foreground arranged on each side of the tomb are representatives of the people of Alaska, among whom the Church is at work. On one side is the native population and on the other the white population. The group in the foreground are prominent because the artist was trying to express the religious experience of these people.

Beginning at the right of the picture you see an Indian youth, his attitude and expression, denotes wonder and amazement at the brilliance of the idea of the Risen Christ. The light hardly shines in the heart of the Esquimo mother and daughter. Yet in the boy, the younger generation, there is a comprehension. Across the tomb, the first figure is an aged prospector, kneeling in worship with Faith in his Christ. Then the family group, knowing their personal Saviour, they have Faith and Hope in his redeeming Grace. Then the ascetic, with full, true and complete religious understanding, ecstasy and enthusiasm. This is the completed picture, the ideal and the realistic blending perfectly.

It is truly, in the words of Bishop Edward L. Parsons of California, "both unique and beautiful, suggestive of the character and the comprehensiveness of the work which the Church is doing in Alaska."

The Bishops' Crusade—A Correction

WE REGRET that in the report on the results of The Bishops' Crusade, which appeared in the March SPIRIT OF MISSIONS, it was stated that "the one diocese which has not held a crusade, that of Western Michigan, expects to hold it in the spring." We are informed by the Right Rev. John N. McCormick, Bishop of Western Michigan, that "the crusade was held according to specifications and schedules, with one or two minor changes, at the time, the places, and by the persons specified." We gladly publish this correction.

Hooker School Closes a Successful Year

Approved by the Mexican Government
It Sets a High Standard of Scholarship

By *Dorotha Jean McBride*

Teacher in Hooker School for Girls, Mexico City

COMMENCEMENT and Christmas almost tread upon each other at Hooker School, but then the governmentally arranged school year in Mexico has some advantages. You who are in schools throughout the United States merely have a recess at Christmas, while we wind up the school year and the calendar year with finality and then return to open in February with our New Year's resolutions and enthusiasms still fresh.

Senorita Aurora Mendez, the first graduate of the commercial department at Hooker, is the girl of whom we feel proudest this Commencement Day. Having completed a four-year course we know Aurora has both the cultural subjects that will enrich her life as well as thorough business training that guarantees her ability to hold a good position in the business world by her clear-headed competency.

Aurora and Matilde should have been graduated together, but Miss Falk, to whom the commercial students owe their well organized department, took Matilde to the States with her. Matilde is now doing special senior high school work in Spokane, Wash. Due to the organization of the elementary schools in Mexico there are only four grades in the *Escuela Elemental* and two in the *Primaria*

Superior. From this sixth grade graduation a student formerly entered the Normal School, the commercial department or made her choice of further training. With the passage of the new law inaugurating secondary education, the basis for high school work is begun. There now is, therefore, comparable to the public school system in the United States, six years of primary school work and three of high school before students are ready for their normal or college work.

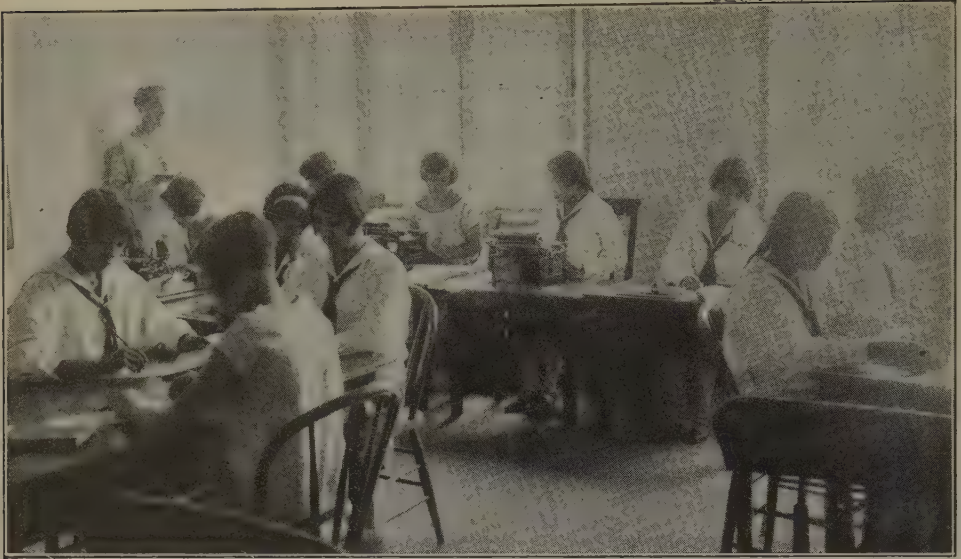
Commercial work is a step forward for Mexican girls in two ways. Primarily it provides another possible means of independently earning a living; secondly, it indicates a change in the attitude of the Latin men toward women.

Under the old attitude it would have been impossible for a young woman to have accepted the position of secretary or stenographer in a business office. It would not have been safe for her. Trained women have a right to demand that respect; women whose only career can be marriage dare not.

The last week of December was the week of official examinations. In former years a government inspector has come to the school and given these examinations in the six primary grades. For this reason the dates of the examination appear on the calendar as part



AURORA MENDEZ
First graduate of Commercial Department of Hooker School



THE COMMERCIAL DEPARTMENT OF HOOKER SCHOOL AT WORK

This is one of the most important parts of our curriculum in Hooker School. The girls of Mexico no longer look forward to marriage as the only career open to them

of the commencement program. The examinations are public and it is hoped that all parents will come and see for themselves whether Guadalupe or José are strong in their grades. This year, however, since Colegio Hooker has been recognized and approved by the government each teacher gave her own examination, only following the government instructions exactly. The final grades of each child in each subject are incorporated in the most detailed of statistics and must be filed with the government. Then, in addition to their report card, every girl and boy gets a government certificate showing whether they are promoted or conditioned or must repeat their grade. Unfortunately 60 is considered a passing mark.

Friday was the ex-alumna luncheon. There were nearly a hundred present and even a number who had been in the school under Mrs. Hooker. Colegio Hooker is building a strong ex-alumna association that will be the bulwark of the school in later years. The Methodist school at San Angel now has third

generation students. When Hooker reaches that foundation there can be no limit to its work and influence.

Saturday was class day and exhibition of all manual training work.

Monday was the big day for the sixth grade graduates. Their examinations had been especially stiff and, counting by government standards, equal with their whole year's work. So that rightly the girls who are handed their diplomas as part of this program feel that they have more than earned this prestige.

Senorita Elena Torres, a speaker known in the United States as in Mexico for her work among women, gave the commencement address. She spoke of what education has meant to the women of Mexico and toward where it is building. The tragedies of Mexican history might have been avoided had there been education; the present religious crisis could never have come to an educated country. Hooker is helping to build the foundation for better lives among the girls and women of Mexico.



THE SUNDAY SCHOOL OF THE CHURCH OF ST. MATTHIAS, MAEBASHI
The clergyman who stands at the left is the Rev. James Chappell who began his work in Japan thirty-one years ago

A Week's Routine in Japan

Busy Teacher Writes and Illustrates
 Children's Books in Spare Moments

By Bessie McKim, U. T. O.

Daughter of the Bishop of North Tokyo

THE week's routine in the mission at Maebashi begins with an early celebration of the Holy Communion in St. Matthias' Church, of which the Rev. James Chappell is in charge. The celebrant is sometimes the Rev. T. Kataoka, the Japanese priest. At half-past eight I return to the parish house adjoining the church to teach hymns to the Sunday School children, who begin to wander in about that time. When I arrive there are usually two or three wrestling matches going on among the boys and a few bean-bag contests among the girls. As soon as I begin to play the piano they make a mad rush for the kindergarten chairs piled up in a corner and see who can get seated first and nearest the piano. They love to sing, though their voices are rather loud and nearly always out of tune.

At nine o'clock the other teachers arrive and the opening service begins in the church, after which the children divide into classes. There is an average attendance of sixty-one children,

about one-half of whom are products of the kindergarten.

Then comes the always well-attended ten o'clock service which is Holy Communion twice a month and morning prayer on other Sundays. The girls in my class attend this service and are joined by two or three younger girls whom I extract and take home with me to teach while the sermon is going on in church.

When they have gone I take the train for Sunday School at Kiryu, about an hour from Maabashi where we have a little preaching place. The work in Kiryu was started last summer when Mr. Chappell had the help of a very earnest and fervent young theological student who attracted great crowds when he preached in the streets. The three or four families of Christians were delighted with him and brought their friends to the services so that now the average attendance when Mr. Chappell goes there on Sunday nights is thirty, several of whom are catechumens. The little room is ter-

ribly crowded and a proper church building is very much needed.

On Tuesday from nine to eleven I go to kindergarten in the parish house. We have twenty very charming children. At eleven Mr. Chappell holds a workers' meeting in his study which lasts until twelve-thirty. At three the little graduates of the kindergarten come for a lesson in English. As they are very lively and have spent most of the day sitting in school the lesson has to be of a lively nature, with little dances, singing games, moving and arranging small objects on the floor while naming them in English, etc. The average Japanese pronunciation of English is queer and difficult for foreigners to understand. It sounds like a different language and as most teachers of English in government schools are Japanese they seldom pronounce correctly.

Wednesday is like Tuesday except that instead of an English class there is one preparing for baptism. In April, however, this day will be given to the kindergarten at Shinmachi which will be started then. Thursday belongs to the kindergarten at Takasaki and Friday is just like Tuesday without the workers' meeting and with a little speech to the English-class children reminding them of Sunday School. Saturday belongs to the kindergarten and to the Sunday School children in Ashi-

kaga, where I teach the kindergarten children in the morning and Sunday School children of various ages in the afternoon. Thus ends the week.

At present most of my spare time goes to writing and illustrating Christian books for little children. As I grew up in Japan and had Japanese playmates and have worked chiefly among children this is a deeply interesting work and practically a "virgin field". There are hardly any books for little children and not many for older ones. So far I've only succeeded in producing two books. The first was published last summer by the Church Publishing Society and is a large picture book illustrating the daily life of a Christian child and the religious teaching given in kindergarten. The lithographic work was so expensive and so badly done that I resolved to learn how to do it myself and have just had my second book printed "on my own;" that is to say, I paid for it. As I did the lithographic drawing myself the book cost one-third less than it would have done if someone had been employed to copy my drawings. This second book is an altar book for boys and girls of school age to help them to follow and understand the Communion Service. I have also written a little book illustrating and explaining the Lord's Prayer and am working now on a big picture book on the Apostles' Creed.



THE KINDERGARTEN AT ASHIKAGA WHERE MISS MCKIM TEACHES EVERY SATURDAY
The money for altering and enlarging the building used by this kindergarten was given by the Woman's Auxiliary of Lockhart, diocese of West Texas

A Letter to Diocesan Treasurers

- Which Contains Food for Thought
for All of Us

DEAR MR. TREASURER:

Do you remember that advertisement we published last year, "\$928,656 TO BE COLLECTED IN DECEMBER?" Sure you do!

All but \$50,000 of it was collected, but what a job it was! Some of you had to borrow money to pay what you told the Council to expect. Sure you did!

Would you like to avoid another such spasm this year? Sure you would!

Now is the time to start. Sure it is!

One month's share of the budget quotas is.....	\$292,500
One month's share of what the Dioceses told us to expect is.....	248,612
Average monthly receipts first two months, 1927.....	71,741

Does this look like "Pay As You Go"? Sure it does not!

There are two chief reasons for the trouble, the first being slow remittances by parish treasurers. Some of them are using our money "temporarily" to pay the coal bill. Sure they are!

The other reason is that some of you diocesan treasurers are doing the same thing. Is it fair to pay diocesan bills out of our share of missionary money and then tell your people in December that money must be borrowed to pay the General Church Quota? Sure it is not!

Don't you think all of us would be happier if we followed strictly the partnership plan for division of funds? Sure we would!

Let's do it!

Faithfully yours,



MARCH 16, 1927.

Treasurer of the National Council.

Brief Items of Interest

A PERSONAL note received by the editor the other day from the Rev. F. A. Saylor of St. Andrew's Mission, Mayaguez, Porto Rico, gave him so much pleasure that he feels compelled to share it with the readers of THE SPIRIT OF MISSIONS.

"This is just to pass on the joy we all feel here in the accomplishment of one of our ideals, for we have just had the money given to carry on the manual training work with the boys. For several years now we have worked with the girls and the boys' work was 'in the air,' though tools and general equipment were given years ago to carry it on. Now we find ourselves in possession of the needed funds and are to start in about four weeks. Rejoice with us.

"The printing press also has stood waiting a favorable opportunity. That has come too and one boy has found his job at it and is working every day. We are setting up a Spanish Missal now, something which has never existed in Porto Rico, and it will be a great help, I can assure you. I am overjoyed at it all and had to tell you about it because I couldn't keep so much joy to myself."



IF ANY one doubts the usefulness of our Hospital of the Good Shepherd among the Navajoes in Arizona they should ask Miss Anne E. Cady, the superintendent, for some of her experiences. She recently wrote to a friend: "This year we have a little boy here about eight years old who is quite a cripple. He has no mother and a family was keeping him as a sheep herder. I am afraid he was not very well treated, so he ran away and went to the government school and asked if he could stay there and go to school, but he had such bad eyes that they sent him down here and he is having the best time and is the happiest child you ever saw,

"Then yesterday when it was twelve below zero a man rode in here on horseback with a little five-year-old boy riding in front of him. He had terrible eyes and for clothing all he had on was a ragged cotton outside shirt and a pair of ragged trousers with two long slits pinned up with safety pins and a turkish towel for a blanket around his shoulders. He was nearly frozen, but after he had had a hot bath and some clean warm clothing he did look so comfortable and happy."



ONE of the activities of the Department of Publicity at the Church Missions House is that known as the "Loan Packet Division" conducted by Miss Clara Kurlbaum. During the last three months Miss Kurlbaum has sent out approximately 400 packets of missionary information, mostly composed of excerpts from THE SPIRIT OF MISSIONS, to all parts of the country. The other day a visitor who refused to give his name presented ten dollars to the division as a mark of appreciation for the service he had received. As it is not possible to thank the anonymous giver personally acknowledgment of his thoughtfulness is hereby made in the columns of THE SPIRIT OF MISSIONS.



OF THE missionary scholarships annually assigned by Union Theological Seminary four go to China this year, one to Syria, one to Turkey, one to Brazil and one to Ceylon.

Five missionary fellowships (yielding \$750 a year) and two missionary scholarships (yielding \$450 a year) are available each year for missionaries on furlough and for especially qualified nationals of mission lands.

Applications for the year 1928-29 should reach the Seminary, Broadway and 120th Street, New York, by January 1, 1928. Particulars will be sent on application to the Secretary.

SANCTUARY OF MISSIONS

A Litany for the Church*

V. I believe in one holy, catholic, and apostolic Church;

R. And the gates of hell shall not prevail against it.

For the Church Catholic

That she may be established in peace, immovable and unshakable upon the rock of her faith.

That she may be truly catholic in faith and love.

That she may use her freedom for the ministry of truth.

That she may be at peace within her borders.

For Churches that are persecuted and suffering.

For Churches that are rich or poor, or weak or tempted.

Gracious Father, we humbly beseech thee for thy holy catholic church. Fill it with all truth; in all truth with all peace.

For the Church Apostolic

That we may continue steadfast in the apostles' doctrine and fellowship, in the breaking of bread and in the prayers.

For our fathers' bishops and rulers of the Christian Church.

For the priests and shepherds of Christ's flock.

For the deacons and ministers of the household of God.

For those who have heard and answered the call to Holy Orders.

O God, who dost ever hallow and protect thy Church, raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ.

For the Holiness of the Church

That everywhere and at all times, in the power of faith and the ministry of love, she may show forth Christ, by inward spirit and outward deed.

For the faithful in every land.

That they may be strengthened and confirmed in sacrament and prayer, and in every good work.

Vouchsafe, we beseech thee, O Lord, to strengthen and confirm all thy faithful, and to lift them up more and more continually to heavenly desires.

For the Unity of the Church

That the bitter grief of a sundered Church may pass away.

That the Holy Spirit may bind us in new fellowship to seek peace and ensue it.

For a new and living faith in the communion of saints.

For all who love Christ and pray with us, yet are in separation.

That our broken fellowship on earth may not mar our share in the perfect fellowship above.

O God of unchangeable power and eternal light, look favorably on thy whole Church, that wonderful and sacred mystery; and by the tranquil operation of thy perpetual providence carry out the work of man's salvation.

Our Father, who art in Heaven—

* From *Cambridge Offices and Orisons*. (Condensed.)

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D. *Sec'y House of Deputies* THE REV. CHARLES L. PARDEE, D.D. *Sec'y House of Bishops*

Next Session: Washington, D. C., October, 1928

The Presiding Bishop

THE RIGHT REV. JOHN GARDNER MURRAY, D.D., Bishop of Maryland

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Conducts the national work between Sessions of the General Convention and is Board of Directors of the Domestic and Foreign Missionary Society

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Address all communications to the Church Missions House, 281 Fourth Avenue, New York, N. Y.
Telephone number for all Departments, 3012 Gramercy

The National Council

The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Appointments of the Presiding Bishop

Friday, April 1, Noonday Service, St. Paul's, New York City.

Sunday, April 3, 11 a. m., St. Mary's Church, Mott Haven, New York City.

Wednesday, April 6, Noonday Service, Trinity Church, Elmira, N. Y.

Wednesday, April 6, Evening, St. Thomas' Church, Bath, N. Y.

Thursday, April 7, Noonday Service, Christ Church, Binghamton, N. Y.

Thursday, April 7, Evening, Zion Church, Greene, N. Y.

Friday, April 8, Noonday Service, All Saints' Church, Johnson City, N. Y.

Sunday, April 10, Morning, Grace Church, Plainfield, N. J.

Wednesday, April 20, Corporate Communion and address, National Church Club for Women.

Sunday, April 24, Evening, St. Mark's Church, West Orange, N. J.

Meeting of the National Council

February 8-10, 1927

It was impossible to publish an account of the February meeting of the Council in the March SPIRIT OF MISSIONS. That issue, the Lenten Offering Number, had to be in the hands of the printer before the National Council met.

THE February meeting was unusually interesting and important for two reasons. In the first place, it being the first meeting of the year, the budget for 1927 was considered and adopted. In order to obey the mandate of General Convention by putting into effect the "Pay as you go" plan, it was reported by the Treasurer that it had been found necessary to cut the appropriations for 1927 in the amount of \$254,313. The Council and all Departments gave long and careful consideration to this problem with the result that reductions in appropriations were made under the following heads: Administration, Coöperating Agencies, Church Colleges, American Church Institute for Negroes, Continental Dioceses, Continental Missionary Districts, Foreign-Born Americans Division and Extra-Continental, Latin-American and Foreign Districts, with the exception that no change was made in the amount appropriated for work among Indians or that done under the United Thank Offering in the Continental Domestic Missionary Districts. A detailed statement in the form of a pamphlet entitled *What the Dioceses Expect to Pay in 1927 Together with a Table of Reductions in Appropriations* may be had on application to The Treasurer, The National Council, 281 Fourth Avenue, New York, N. Y.

The second important matter for consideration was the grave situation in China, especially as it affected the educational work of the Church. The Department of Missions on the preceding day had listened to Bishop Gilman's presentation of conditions in the schools, and had received voluminous statements from Bishops Graves and Roots. After long deliberation the following resolution, adopted by the Department of Missions, was ratified by the Council:

"Resolved: That the Department of Missions considers that there is nothing fundamentally inconsistent between the Christian character of a school and the conduct of a school on the basis of voluntary worship and instruction. The Department recognizes the desirability of a National system of education in China directed by Chinese authorities. The Church in the United States desires to do everything it conscientiously and properly can to adjust its educational work to such a system.

Meanwhile, without attempting at this time to establish a permanent policy with regard to the conduct of schools in China, the Department of Missions, in view of the present attempts of military duress to en-

THE SPIRIT OF MISSIONS

force upon schools certain political regulations, considers that it is not practicable to conduct our Church schools in accordance with the plans outlined in Bishop Roots' letter of December 24th and his cable of February 1st. The Department takes this action with deep regret and will be ready at any time to consider plans for the conduct of the schools upon which the Bishops in China agree.

The Department of Missions in this connection thought it most fitting to ask the Presiding Bishop to request the Bishops, clergy and lay people of the Church to offer united intercessions that the Spirit of God may guide the people of China in their efforts to find a way to national life and unity, and may also guide other nations in their dealing with China, to the end that God's will for China may be realized.

In his opening address Bishop Murray spoke most enthusiastically of his visits to diocesan conventions and was especially gratified at the result of his presence at the convention in Iowa, as shown by the following telegram: "The Diocese of Iowa in convention voted to exceed the expectancy from the diocese by \$1,500."

He also mentioned particularly the courtesy shown to the council through its president by the Bishop, clergy and laity of the diocese of New York. The diocese of Ohio reported that it intended to give 5% over and above the budget of the General Church plus the budget of the Diocese, to the Advance Work of the General Church. This will amount to \$1,582 and the diocesan council ask that it be given to Advance Work in Idaho.

Bishop Murray had received a communication from the Episcopal Church of Scotland in reference to the projected visit to America of the Bishop of Aberdeen and the Provost of St. Andrew's Cathedral, with the purpose of interviewing the brethren of the Episcopal Church of America in a Seabury Memorial in Aberdeen, the scene of the consecration of Bishop Seabury. Bishop Deane and Provost Hill expect to arrive in New York about September 15th and remain for two months. The Council expressed its hearty welcome to the Bishop and Provost, and commended the proposed Seabury Memorial to the favorable consideration of all American Churchmen. The Rev. G. Craig Stewart, D.D., of Evanston, Illinois, whose ancestors fought at Culloden, is arranging the itinerary for the Scottish visitors.

This being the annual meeting, Mr. Lewis B. Franklin was reappointed as Vice-President, and the Rev. F. J. Clark, the present Secretary of the Council, was renominated for that office and unanimously elected.

After organization by the General Convention of 1919 the Council decided that its sessions should be private. The Council now

felt that the time had come to rescind this action and a resolution was adopted providing that the Council shall sit with open doors, with the proviso that all publicity to be given the meetings is to be cared for through the Department of Publicity.

Bishop Lawrence urged that a very definite effort be made before the next General Convention, and indeed as soon as possible, to close up the former deficit. The planning of this effort was left to the Presiding Bishop and the officers of the Council.

Bishop Darst made a brief report on the Bishops' Crusade; an outline of this appeared in the March SPIRIT OF MISSIONS.

DEPARTMENT OF MISSIONS: The Executive Secretary reported a cable from Liberia pledging \$1,200, the full amount of their quota. Honolulu will give the same as last year, \$4,000, which is more than its quota, and in addition will give at least \$1,000 for Advance Work.

DEPARTMENT OF PUBLICITY: The Executive Secretary reported that for the first time in the ninety years of its history THE SPIRIT OF MISSIONS had closed the year with a cash balance to its credit, so far as manufacturing costs are concerned, of \$1,910, in contrast with the deficit of \$10,000 in this item three years ago.

Four issues of the Church at Work had been published in 1926, a total of 2,320,000 copies on order.

FIELD DEPARTMENT: In the absence of the Executive Secretary, the Rev. R. Bland Mitchell, who was recovering from an operation, Mr. J. M. Miller presented the report for 1926. The department has had a severe loss in the resignation of the Corresponding Secretary, the Rev. A. R. McKinstry, who has become the rector of St. Paul's Church in Albany. The Council passed the following resolution:

Resolved: That the National Council expresses to the Rev. A. R. McKinstry its cordial and sincere appreciation of the fine loyalty and effective service he has rendered, is pleased that in his new field of labor the Church and its Program will continue to have the benefit of his wise counsel and able leadership, and wishes him every blessing in the parish duties he is assuming.

Mr. J. M. Miller has been appointed corresponding secretary to fill Mr. McKinstry's place for the remainder of the Triennium. Mr. Miller will continue to take charge of the Speakers' Bureau in addition to his new duties.

DEPARTMENT OF RELIGIOUS EDUCATION: The Department had considered the petition from the Order of Sir Galahad which was brought

before the December Meeting of the Council and at the request of the secretary the following resolution was adopted:

Resolved: That the National Council appreciating the work done by the Order of Sir Galahad in strengthening the religious life of boys and stimulating their loyalty to the Church, congratulates the Order on its growth and influence.

Miss Frances Rose Edwards was elected Secretary for Church School Curriculum and the Rev. Theodore R. Ludlow, Secretary for Adult Education. The Rev. Dr. George Craig Stewart was made chairman of the Department's Commission on Worship.

DEPARTMENT OF CHRISTIAN SOCIAL SERVICE: The report of the Department for 1926 was presented by Bishop Reese of Georgia as the secretary was compelled to be absent.

The Rev. Harold Holt was elected Assistant Secretary of the Department.

The Council adjourned to meet again April 27th and 28th.

Meeting of the Department of Missions

THE Department met as usual on the day preceding the Council meeting, February 8th. The most important matter considered was the situation in China. Bishop Gilman, the suffragan of Hankow, told the Department of the conditions which existed before he left that country. Letters and cables from Bishop Roots and Bishop Graves were also read and a resolution was drawn up to be presented to the Council for adoption (see page 241).

As the Rev. E. J. Cooper has just completed the twentieth anniversary of his very successful work among the West Indian Negroes on the Canal Zone, the Department adopted the following resolution:

Resolved: That at this, its first meeting after his completion of twenty years of service in the Canal Zone of the Rev. Edward J. Cooper the Department of Missions instructs the Secretary to convey to Mr. Cooper its gratitude for the devoted service which under God he has been able to render in the work of ministering to the West Indian people and building up the Church in the Panama Canal Zone.

Bishop Kinsolving of Brazil, who is now in this country, has been ill and his physicians advise him to take a prolonged rest. The department earnestly requested him to take no immediate action with regard to returning to Brazil and assured him of the earnest prayers of the Church that he may soon be restored to his usual health and strength.

The Rev. George Wallace, D.D., one of our retired missionaries, died on January 6th as the result of a fall while at sea. Dr. Wallace was in his eighty-second year. He served for eight years in the Hawaiian Islands under the Church of England before going to Japan in 1889 to teach in Trinity Divinity School under Bishop McKim. In 1917 he retired. His long service was marked by unswerving devotion to duty and by a kindliness that won him the affection of all with whom he came in contact. The following resolution was adopted:

Resolved: That the Department of Missions hears with great regret of the death of the Rev. George Wallace, D. D., on January 6, 1927, and wishes to place on record its appreciation for the notable service he has rendered the Church's Mission in the Hawaiian Islands and in Japan.

Appointments were made to the distant missions as follows:

ALASKA: Miss Alice M. Tonge.

BRAZIL: Mr. Watkins L. Ribble.

CUBA: Miss Elizabeth Ogden.

HANKOW: Miss Olive B. Tomlin.

KYOTO: Miss Sallie H. Rembert, Miss Lera E. Dickson.

MEXICO: Miss Odessa B. Babin.

PHILIPPINES: Miss Ava H. Seabrook.

SHANGHAI: Miss Margaret G. Hickman.

Department of Missions and Church Extension

JOHN W. WOOD, *Executive Secretary*

Across the Secretary's Desk

BISHOP MOSHER has informed the Department of Missions that he would like to have as soon as possible:

"Five priests, able to take services in Chinese and to be missionaries among the Chinese. Two of them would be stationed at Manila, the other three in the outports, Zamboanga, first, then Cebu or Iloilo, and Davao. Command of the Chinese language would give them a true field of opportunity for developing the Church in one of the most important sections of life in these islands. Moreover, in each place they would find enough Americans and Europeans, resident there, to enable them to develop work among them as well—that is, many people who need the Church and whom the Church also needs."

The Department will gladly supply further information to any one willing to consider and prepare for the service.

GRACE CHURCH, Plainfield, is one of the banner parishes of the diocese of New Jersey. For years it has given the full amount of its quota and generally more than the quota. But Grace Church goes even further than this. One of its young women, Miss Viola McGoldrick a trained nurse, volunteered for service abroad about three years ago. Grace Church said to the Department of Missions, "We want to make Miss McGoldrick our missionary. We will provide for her support in China over and above the amount of our quota."

Miss McGoldrick is now one of the staff of American nurses at St. Luke's Hospital, Shanghai. In common with her associates she is doing excellent work in caring for the sick, relieving distress and what is quite as important for the future, helping to train Chinese to be efficient nurses. How the Church's work might go forward if every parish would follow the example of Grace Church, Plainfield, by giving its quota and then going the "second mile," by giving a missionary and the amount necessary for that missionary's support.



SOME of my friends may remember what was said in this column in the October, 1925, number of THE SPIRIT OF MISSIONS concerning the importance of the magazine published by the Nippon Sei Ko Kwai, called *The Church in Japan*. The Rev. Charles H. Evans, editor, tells me that the financial difficulties of the magazine have become so acute that the bishops and members of the mission in Japan feel that they can no longer carry the burden of the annual deficit.

As the magazine is published in English, it naturally circulates to a very limited extent among members of the Church in Japan. They really have no financial responsibility for it. Its purpose is primarily to keep the Church in the United States and England regularly informed about the progress of the work in Japan. The magazine needs at least \$250 additional per year in order to insure its continuance. Perhaps fifty of us could supply \$5 a piece for 1927 and see how things work out. What do you think of this?



"AMERICAN bluejackets throwing up embankments to protect the sufferers."

That is a "headline" for an article in one of our American dailies concerning the earthquake of March 7th in Western Japan. How many of us ever stop to think gratefully of the fine life-saving service rendered by the American Army and Navy in various parts of the world. It is something to be proud of.

From every quarter of Japan, from rich and poor, young and old, financial aid is be-

ing sent to the stricken region. Fifty years ago this would not have been the fact. Japan is domesticating the spirit of philanthropy founded upon the law of love and brotherhood.



WHAT would we do without the devotion and enterprise of young people? This letter comes to me from an eleven year old girl at Berkeley, California: "I am sending a month's food for one child in China. I earned this money by cutting grass for the chickens and getting snails and killing them."

You will remember that three months ago, a China Emergency Fund was opened. The amount asked for was \$25,000. It was intended to be used to help provide food for the families of our underpaid Chinese workers and for school expenses resulting from the present disturbances. So far, we have received \$1,976.

If we all had the enterprise of this young woman from Berkeley, that \$25,000 would be completed long before Easter. Why not?

Arrivals and Sailings of Missionaries

CHINA—ANKING

Mr. H. E. Shaffer and family, coming home on furlough, arrived in Vancouver February 13.

CHINA—HANKOW

Miss M. G. Cabot, returning to the United States, arrived in Vancouver February 13.

Miss Edith Stedman, returning to the United States, arrived in Vancouver February 13.

Miss M. J. Ravenal, returning to the United States, arrived in Vancouver February 13.

Miss Mabel Sibson, returning to the United States, arrived in San Francisco February 9.

Miss C. M. Bennett, coming home on furlough, arrived in San Francisco February 9.

The Rev. J. D. Mowrey and family, returning to the United States, arrived in San Francisco February 9.

The Rev. Walworth Tyng and family, returning to United States, sailed from Shanghai February 25.

The Rev. C. F. Howe and family, returning to the United States, sailed from Shanghai February 25.

The Rev. F. J. M. Cotter and family, returning to the United States via Europe, sailed from Shanghai February 25.

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CHINA—SHANGHAI

Miss E. M. A. Cartwright, returning after furlough, arrived in Shanghai March 1.

The Rev. J. G. Magee and family, returning after furlough, arrived in Shanghai February 9.

Deaconess Katharine Putnam, coming home on furlough, arrived in Seattle February 11.

Miss H. B. Wilson, coming home on furlough, arrived in Seattle February 11.

The Rev. and Mrs. W. H. Weigel, coming home on furlough via Europe, sailed from Shanghai February 25.

Miss L. P. Wells, returning to the United States via Europe, sailed from Shanghai February 25.

Dr. E. C. Fullerton, returning to the United States via Europe, sailed from Shanghai February 25.

Miss C. A. Fullerton returning to the United States via Europe sailed from Shanghai February 25.

Miss R. W. Walker, coming home on furlough via Europe, sailed from Shanghai February 25.

JAPAN—KYOTO

Miss E. L. Foote, coming home on furlough, sailed from Yokohama January 23 and arrived in San Francisco February 9.

Miss M. R. Paine, returning after furlough, sailed from San Francisco March 5.

JAPAN—TOKYO

Miss Edna B. Murray, returning after extended leave, sailed from San Francisco March 5.

Mrs. Alice St. John, coming to the United States for study, sailed from Yokohama February 4 and arrived in Vancouver February 4.

PHILIPPINE ISLANDS

The Rev. and Mrs. L. L. Rose, new appointees, arrived in Manila February 17.

Sister Felicitas, C. S. M., returning to the Mission of St. Mary the Virgin, Sagada, after furlough, sailed from Seattle, February 15.

Sister Mary Cuthbert, C. S. M., a new worker for the Mission of St. Mary the Virgin, Sagada, sailed from Seattle, February 15.

Miss Amy M. Rumsey, coming home on furlough via Europe, sailed from Manila February 4.

The Rev. L. G. McAfee and family, returning after furlough, arrived in Manila March 4.

PORTO RICO

Mrs. Manuel Ferrando, wife of the Bishop Suffragan, returning to the field, sailed from New York, February 10.

Educational Division

WILLIAM C. STURGIS, Ph.D., *Secretary*

Read a Book

**A Griffin in China.* By Genevieve Wimsatt. (New York, Funk & Wagnalls, 1927). \$3.00.

**Frank, Bishop of Zanzibar.* By H. Maynard Smith. (New York, Macmillan, 1927). \$3.00.

**A New Approach in Missionary Education, A Parish Project.* By John Clark Archer. (New York, M. E. M., 1927). \$1.75.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for *two weeks* each. The only expense to the borrower is the payment of postage *both ways*.

All books may be purchased from The Book Store, 281 Fourth Avenue, New York, N. Y., at the prices quoted.

DURING March, the 1926 Supplements to the Handbooks on China, Japan, the Philippine Islands, and Liberia were distributed to all purchasers on record in my office. If anyone has failed to receive his supplement, a request addressed to the Book Store, 281 Fourth Avenue, New York, N. Y., will bring the desired leaflet promptly.

A Church Awake

AS most of my readers know, next year we are departing from the schedule of topical mission-study courses which we have been following since 1921, and are offering for study another book on the theory of the Church's mission similar to that which was used six years ago. Others than ourselves seem to have realized the advisability, once in seven years, of thus getting back to fundamentals and asking seriously why the Church has any mission in the world; for the Missionary Education Movement is also preparing courses on the general theme of the essentially missionary character of Christianity. Their writers' whole view of the matter and their approach to it are, however, so fundamentally divergent from ours, that it has seemed inadvisable to propose the use of their books; hence the order of the National Council speaking through the Committee on Adult Education that I prepare a book similar, but supplementary, to *The Church's Life*. This has now been done, and by the time this notice is printed the book will be on sale at the usual price of 60c in paper

binding and \$1.00 in cloth. The title—*A Church Awake*—is not meant to imply that the Episcopal Church is an example of such a Church—far from it; but it is intended to serve as a reminder that an awakened Church is a possibility, and to stimulate inquiry as to what particular anti-soporifics are indicated. In order that people who think of ordering and reading the book, may get some idea beforehand of the chances they are taking, I am giving here an outline of the contents:

A CHURCH AWAKE

INTRODUCTION

Why the Church? The need of inquiry.

CHAPTER I

I. The Church and the State—Internationalism vs. Nationalism.

II. The Mission of the Church, universal.

III. The Church as the Body of Christ—a living, definable body on earth and in heaven, existing to fulfil a mission.

IV. A mission implies an agent, a message, and activity. The messages of God to the world, progressive. (1) Through Nature. (2) Through primitive races. (3) Through a selected people. (4) Through Jesus Christ.

V. The Kingdom of God—its announcement. (1) The Kingdom defined—the Lord's Prayer. (2) Announcement stimulates activity.

VI. The supreme message—St. John 3:16. (1) Analysis of the message. (2) Stimulus of the message.

CHAPTER II

I. Our Lord's emphasis on life. (1) The universality of death. (2) The hunger for life.

II. The origin of life—"In the beginning, God." (1) Jesus Christ, the source of a new kind of life. (a) His claim to inherent, creative life. (b) His power to transmit life.

III. Eternal life possible for all. (1) Its effect. (a) Destroys power of death. (b) Gives serenity and joy. (2) This, as a message to mankind.

IV. The Apostles as witnesses: (1) To a known person—Jesus Christ—God incarnate. (2) To a proved Event—the Resurrection.

V. Their consciousness of a new life. Seen in changed character and in activity.

VI. Life dependent on union with Christ. (1) Salvation, a social process through membership in a Body. The teaching of the Prayer Book. (2) Evidences of vitality.

CHAPTER III

I. The origin and process of life. No "spontaneous generation."

II. Analogy between physical life and spiritual. (1) Physical birth necessary to fulfillment of life. (2) Is the same true of spiritual life? (3) Our Lord's statement—St. John 3:6-7.

III. (1) The object and value of Baptism. (a) Tendency to "revert to type." (b) A new nature through a rebirth. (2) Baptism

not magical—requires subsequent care and effort. (3) God's economy not limited to Baptism.

IV. "Born of the Spirit"—Confirmation.

(1) Historical basis of Confirmation. (2) Power and work of the Holy Spirit. (3) Confirmation, the completion of Baptism. (4) The Sacrament of Holy Communion.

V. The developing Church as the Body of Christ. Christ's work fulfilled through His members. Consequent responsibility of members of the Church toward others.

VI. Spiritual hunger, and the nature of the satisfying means of grace.

CHAPTER IV

I. Significance of "born from above." The law of all creation.

II. Result—a "new creation." This possible for every human being.

III. This message called a "gospel"—good news. (1) The meaning of news, good news, and useful good news. (2) Contrast between ourselves and those to whom the Gospel comes as good news. (3) Present needs and opportunities.

IV. A changing world presents new problems. Definition of the Church's Mission as her attempt to meet the problems of a changing world.

V. Hence the Great Commission. (1) Its impressive character. (2) Its imperative authority for the Church: (a) As an organization. (b) As an organism.

VI. Was the commission given to the Apostles only? (1) The early work of the laity. (2) Their activity in the spread of the Church. (3) Meaning of "a Christian." (4) Where to begin.

CHAPTER V

I. Our Lord's conception of His mission—"Life . . . more abundantly."

II. A three-fold mission to bodies, minds, and souls. Bearing of this on the Church's mission today.

III. His emphasis on more abundant spiritual life. (1) Discussion of: (a) Education vs. Religious Education. (b) Social Service vs. Christian Social Service. (2) The Church's practice in a pagan land.

IV. This principle applied at home. (1) The motive and objective of Social Service from the Christian standpoint. (2) The necessity for Religion in Education. The motive and objective of Religious Education.

V. Physical and intellectual welfare as means to spiritual welfare.

VI. The direct approach to souls—Evangelization. Opportunities for lay Evangelization.

CHAPTER VI

I. The three-fold task of the Church throughout the world.

II. (1) The power in the Church—the Holy Spirit. (2) The three-fold energy available—Prayer, Service, Wealth.

III. Motives of applied energy. (1) Per-

sonal experience of Christ and His Church. (2) Ascertained need—varied and comparative. (3) Conviction of adequacy of Church to meet the need.

IV. Our Lord's first missionary command—St. John 4:35. (1) The need of information if energy is to be applied intelligently. (2) Sources of information.

V. The magnitude of the need when seen. (1) Hence Our Lord's second missionary command—St. Mat. 9:28. (2) The Energy of Prayer. (3) Prayer as a science. (4) The laws governing its application.

CHAPTER VII

I. The Energy of Personal Service.

II. The basis of useful service. (1) The need of preparation as seen in the case of Our Lord. (2) Factors in preparation: (a) Recognition of authority. (b) Obedience.

III. Connection between creed and conduct. (1) The use and validity of dogma. (2) Dogmas of Science and Religion compared. (3) Illustrations from the Nicene Creed.

IV. The Energy of Money. (1) Our Lord's third missionary command—St. Mat. 10:8. (2) Latent in the Episcopal Church—How to be released? (3) St. Paul's principles and teaching regarding Christian liberality—II Cor. 8 and 9. (4) Discussion of methods of increased giving.

V. Our Lord's final missionary command—St. Mat. 28:19, 20, etc. (1) Command to activity. (2) Church extension obligatory, but (3) Actual travel by all individual members not imperative. (4) Meaning of our "world."

Foreign-Born Americans Division

THE REV. THOMAS BURGESS, *Secretary*

The Scandinavians Among Us

A YEAR and a half ago, our zealous worker among the Scandinavians, the Rev. Philip Broburg, in addition to his other duties, took charge of the work at Eagle Bend, Minnesota, where there were about thirty-seven communicants. He reports an increase of over one hundred people, with a second class of twenty-seven ready for Confirmation, and a third class under instruction.

Mr. Broburg writes that there is a vast area in Minnesota absolutely untouched by the Church. Only the lack of sufficient means to put two men at work, using Eagle Bend as a center, stands in the way of advance. In other sections weak English-speaking missions could easily be strengthened if the interest of the surrounding Scandinavian population were sufficiently aroused.

In Chicago the Swedish work is being revived. A portable chapel is being erected which will bear the same name as did the

former church—St. Ansgarius. It will be remembered that Jenny Lind presented this congregation with an exquisite chalice years ago. The new chapel is to be dedicated on Palm Sunday, on which occasion the dean of Scandinavian work in America, Dr. Hammar-sköld, will assist the deacon in charge, the Rev. William Tullberg.

Scandinavians are no "newcomers" on this continent. The first white man whose eyes beheld any part of these shores was the Norseman Herjulfson, in 986 A. D. Leif Erikson's brother Thorvald was the first Christian to be buried here (1002 A. D.). The first child of European descent to be born in the New World was Snorre Karlsefne (1008), and the first Christian missionary to visit the American continent was Bishop Erik Upse, who came from Greenland in 1121.

Christian Social Service

THE REV. CHARLES N. LATHROP,

Executive Secretary

National Conference of Social Service

May 11-15, 1927

THE National Conference on Social Service of the Episcopal Church, called by the Department of Christian Social Service of the National Council, will meet in Des Moines, Iowa, simultaneously with the National Conference of Social Work, May 11-15.

The program of our conference is so arranged as to leave the morning and afternoons free, in order that the members of our Church group may attend sessions of the greater Conference.

The Very Rev. Howard C. Robbins, D. D., Dean of the Cathedral of St. John the Divine, New York, will be the Chaplain of the Conference. The officers are as follows: President, the Rev. Charles N. Lathrop; First and Second Vice-Presidents, the Rev. Samuel Tyler, D. D., and the Rev. Caleb B. K. Weed; Secretary, the Rev. Charles K. Gilbert, D. D.

The Conference will organize at 10:30 on the morning of Wednesday, May 11th, in St. Paul's Church, where all the business sessions will be held. The Holy Communion will be celebrated every morning at 7:30.

A feature of the Conference will be the luncheons held each day at the Y. W. C. A. at 1 p. m. On Wednesday, the 11th, there will be at this time a greeting and address by the President of the greater Conference, John A. Lapp, LL. D., who is also Director of the Department of Social Action of the National Catholic Welfare Conference. The next day the luncheon will be under the auspices of the Church Mission of Help, with a Round

Table Discussion on *Unadjusted Young People*. On the last day of the Conference the luncheon guests will hear an address by Dr. Frank J. Bruno, Department of Social Work of Washington University, St. Louis, Mo.

At the afternoon sessions there will be addresses on *The Religious Approach to Social Problems*, *The Community Agencies as the Rector's Helpers*, *Educating the Parish in Social-mindedness* and kindred topics, by experts in Social Service work in church and community.

The Program of the National, or greater, Conference, has twelve divisions, featuring such topics as *Children*, *The Family*, *Neighborhood and Community Life*, *Social Hygiene*, etc. There will be ample opportunity for members of our Conference to attend such sessions as they select.

The Brown Hotel (European plan) offers the following rates: Room with bath, for one person, \$3.50 per day; room with bath, for two persons, \$2.00 per day for each person.

Program, with detailed information, may be had by addressing The Department of Christian Social Service, 281 Fourth Avenue, New York.

The Church in the Village

AS the various missionary groups of the Church throughout America are now engaged in a study of the Rev. F. D. Goodwin's book, *Beyond City Limits*, the publication of a report by the Institute of Social and Religious Research, giving the results of a nation-wide study of villages, is particularly timely.

This report, which is entitled *American Agricultural Villages*, shows some very interesting trends in the church life of many communions and brings out clearly some of the contrasts in church policies, especially as they affect the rural dweller. The assembled data should be of great help to those who are so sincerely trying to find ways and means of extending the service of the Episcopal Church to the farthest limits of the open country.

It is of course a well known fact that the Episcopal Church in America is today primarily an urban institution. In only six of the 140 communities studied by the Institute, were open country parishes of the Episcopal Church found. None of them was served by a regular resident rector. None had a well-organized program. Their average membership numbered only twenty-six, a figure only one-third as large as the average for all the non-Roman churches included in the study. Three of the six churches received home mission aid. Only two had organized Sunday Schools. The average attendance at morning services was twenty-five. These facts

are far from encouraging but they do state conditions that are typical of the Episcopal Church in many sections.

The survey of the church in village communities showed that there were almost as many country members in village churches as there were country members in all the country churches. The Episcopal Churches of the villages, however, were exceptions. They were found to have fewer country members, comparatively speaking, than any of the other larger communions represented. Of the members of all village churches, 31% lived in the country; of the members of the village Episcopal Churches, only 18% lived outside of the village limits. The Episcopal Churches were rarely found to be the real farmers' churches in the villages. Often they were mission stations of some larger city churches. In community activities they were not leaders, and their following was often small, though inevitably loyal.

The average membership of the village Episcopal Churches was sixty-four; a figure only half as large as the average for all village churches of the survey. Twelve had memberships of twenty-five or less. Ten had between twenty-five and fifty members. Over one-third of them received aid from the National Council, the total amounting to over \$5,000, an average of \$373 per church. Salaries paid to rectors averaged \$761 per church.

These data are not reassuring and they point to one of the most difficult problems that the Episcopal Church has to face today, namely, how to serve the open country from a center other than a city.

One outstanding parish, which had made a successful attempt to reach its rural neighbors, deserves special consideration. In the first place it was fortunate in having for its rector one of the few unusual rural leaders found during the study. He had given up a deanship to take over the responsibility of serving a wide area, covering over 100 square miles, in central California. The country points were far apart and isolated. The people who attended services were not all Episcopalians, but all attended the Episcopal Church, the only active religious organization in the entire area. The circuit-rider pastor had set up his office in his automobile. His village church served as the hub of the parish and the main barrier-breaker. Sometimes members of the country congregations drove into the village for special services; often the village church choir and as many of the village church members as could make the trip, drove out to the country points for services. A church bulletin kept town and country people in close touch with the work that was being carried on, and all were made to feel that they were taking an active part in it. Bad roads after storms and distance meant little. The rector covered his parish as thoroughly as his farm members ploughed their fields. He

knew the farmers' problems because he had studied them. He could talk marketing because he had taken courses on the subject. At one point services were held in a dance hall, lighted only by oil lamps and furnished with only rough benches for pews. At some of the other points churches had been built. No service ended without a social get-together, in spite of the fact that it was often late and the rector had a fifty-mile trip to make before he reached his home. This was one parish out of forty-six, and its equal in friendly town and country relationships and real social service was not found among the other Episcopal Churches of the study.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

Meeting of the National Commission on Young People's Work

THAT the Young People's organizations are a vigorous and progressive part of the life of the Church was proved by the recent meeting of the National Commission on Young People's Work, held January 27-30 at Racine, Wisconsin, under the auspices of the Department of Religious Education. The Commission adopted a number of resolutions setting forth the attitude of the young people on various questions of general Church interest, and at the same time passed legislation which will aid greatly in the actual work of the parish groups.

The two outstanding statements of the attitude of the Young People are those on the Bishops' Crusade and on the financial policy of the National Commission. The following resolution seems to indicate that the youth of the Church have caught the true spirit of the Crusade:

Whereas: In the past glorious history of our Church children and youth have been crusaders with a spirit of adventure and of seeking ever the highest and best to help promote the Kingdom of God among men,

Be it resolved: That we, the young people of the Church of today, not only accept but volunteer to answer the challenge of the Bishops' Crusade, by renewed personal allegiance to Christ and to the Church which is His Body.

The recommendation on the financial policy extends in its broadest interpretation beyond the realm of finance, and is a clear and reassuring statement of the relation of the young people to the Church, as they themselves see it:

"The National Commission has felt the need of more funds to carry out its work than are available at the present time. After mature consideration and discussion the Commission has reached a very definite conclusion, namely: that no money tax or assessment should be made on individuals, parochial groups, or dioceses by the National organization. We feel that it is much to be preferred that the young people contribute to the general Church through their parish and diocesan budgets with the idea that when the general Church can meet its obligations in full it will recognize and make adequate provision in its appropriations for the growing field of Young People's Work. The basis of this decision is that the National Commission feels that the young people have made every effort not to develop an organization apart from or alongside the Church, but rather have indicated consistently that they are a normal and natural part of the Church's life."

The widespread request for a national prayer and hymn for general use has been answered in the writing of a prayer by the Right Rev. John Gardner Murray, D.D., Presiding Bishop of the Church, and the adoption as a national hymn of Miss Edith Clayton's *Father, we come, with youth and vigor pressing*. Attention of the young people's organizations is called to the fact that an attractive card, suitable for individual use or for pasting in hymn or conference books, containing this prayer and hymn is available and may be procured from Miss Clarice Lambright, 1006 Temple Building, 14 Franklin Street, Rochester, New York. The price is one cent for each card.

In answer to the general call for the publishing of material to aid parish groups, the Commission has undertaken the immediate publication of a Handbook in loose-leaf form, to contain sections embracing all the phases of young people's work. In addition to the general sections on Worship, Study, Service and Fellowship, there will be others treating Organization, Simple Rules for Conducting Meetings, a general list of suggested topics, and classified prayers and hymns for use in young people's groups. The book is being printed in loose-leaf form for the obvious reason that it will be necessary to make additions; these will be included as soon as there is a reasonable demand for them.

The young people of the South will be glad to learn that the National Commission has accepted the invitation of the young people and of the Department of Religious Education of the Province of Sewanee, to hold the first triennial conference of young people at the University of the South. The conference is to be five days in length, and will occur, if sat-

isfactory arrangements can be made with the University authorities, between August 28 and September 8, 1928.

The Easter Model

FOR the first time, as far as we know, in the history of the American Church, there is now on the market a cardboard device depicting the Easter story, corresponding in a way to the familiar Nativity scenes which are so popular at Christmastime.

The production is called The Easter Model, and is published by the Pilgrim Press, at 14 Beacon Street, Boston. It can be procured there or ordered at any book store. Price \$2.00.

The model comes in a flat box and is assembled by folding and locking the various edges in somewhat the same way as a Lenten Offering Box is put together. It is about 32 inches long and 16 inches high. It is printed in color, and when set up, skilfully lighted, and tastefully decorated with very small flowers or green sprigs, makes a cheerful and colorful addition to a Children's Corner in the church, a Church School classroom, or a room in one's home.

One of the attractive features of this Model is that it can be varied in its detail. It contains five moveable figures: an Angel, two men, and two women. These can be placed in different positions in the garden. It is also advisable to set up the Model now with one figure alone, now with two, now with three, etc., thus showing different phases of the Easter story.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

Report of Milwaukee Department of Publicity

*Made to the 80th Diocesan Council
January 25th, 1927*

SINCE the last Council your Committee of Publicity has been glorified into the Department of Publicity of the Executive Board. We have continued to supply various news articles to the Wisconsin press, to the national Church papers, and to the Church Times. Particularly we have endeavored to call public attention to the doings of the Council, the tentative plans for a new diocese, and the Bishops' Crusade.

During the year the Convocation of Lacsse has erected its own convocational Department of Publicity, acting in coöperation with the diocesan Department. At least one new parish paper has appeared in the field,

namely at St. Paul's Church, Hudson. And at Christ Church, Eau Claire, a radio-broadcasting outfit has been installed by which services are broadcast on the second and fourth Sundays of each month, besides special services.

We would like to say a word about radio. It is still new and largely experimental but it has assumed a prominent place in the homes of all kinds of people and it seems safe to say that it has come to stay. As an improved means of reaching people the Church cannot afford to overlook it. The future of the radio as an aid to the spread of the Gospel is at present problematical but it offers a compelling field for experiment. It can injure the Church only if the Church stays away from it. Testing out its possible advantages may prove it to be a valuable auxiliary. We recommend to parishes within reasonable reach of broadcasting facilities that they investigate the possibility of making use of them and contribute their experience for the benefit of us all.

Newspaper publicity is still the handiest and surest method. That the press is not averse to printing Church news is witnessed by the fact that Associated Press recently communicated with your chairman asking for news of the Church. "It has long been the policy of the Associated Press," he said, "and more now than ever before, to carry constructive church news in its report." Just because lady evangelists corrupt legitimate publicity by getting themselves kidnapped and some belligerent pastors accomplish a like purpose by shooting down members of their own flocks, is no reason for the Church to crawl into its shell, publicly speaking. Rather, it would seem to be the time for sane and reasonable Church life to make itself known as widely as possible as an offset to cheap sensationalism. Matters of public interest are constantly happening in our churches of which the public ought to be told.

If perseverance is a virtue, we would like to be virtuous to the extent of reiterating our pleas for Church notices. A church without a notice board is like a news story without a headline. And in both instances they ought to tell the truth, which is not always the case. If notice is given of a service at a certain hour on a certain day, it ought to be held even if the Rector and the sexton are the only persons present. Nothing is more destructive to the confidence of a congregation than to give people occasion to think that maybe things will not come off as announced. We must tell people of what we propose to do and then be sure to do it.

The Episcopal Church is too greatly blessed with beautiful and colorful observances to restrict its blessings within its own fold. In one parish the children's creche is placed on a public corner on Christmas Eve, where it re-

THE NATIONAL COUNCIL

mains during the Christmas season, illuminated with an electric light for the benefit of passersby. In another parish a handsome stained-glass window is illuminated by a flood-light from within, every night in the week, for the edification of all pedestrians. Most parish churches have something which might be put to similar use. When Christ said "Let your light shine," we believe He meant it to shine where people could see it.

Respectfully submitted,
FRANK E. WILSON, *Chairman.*
FRANCIS F. BUSSEY.
HARWOOD STURTEVANT.
WILLIAM F. STONE.
HENRY TYRELL.

Field Department

THE REV. R. BLAND MITCHELL,
Executive Secretary

From a Parish Chairman

OF course we are only a small, somewhat struggling unit here in Old Town, Maine, but you will be interested perhaps to know that as a result of following the general specifications laid out by the National Council, that is, by circularizing all parishioners, including children, first with *The Presiding Bishop's Parish*, secondly, with *The Bishop's Parish* and following this up with a complete canvass, we have this year doubled our number of pledges and increased the total cash amount of pledges fifty percent.

As chairman I had pledge cards, with names and addresses entered, for each indi-

vidual to be seen, and the city was divided into geographical units so as to avoid unnecessary travel by canvassers. I got as many canvassers as I could, including both men and women so as to make the work easy for everybody, and instructed them without fail to turn back every card whether pledge was made or not; giving them two weeks to do the work in. Everything was practically done on date although a few canvassers were three or four days behind, and with one exception, all cards came back whether pledging or not pledging.

Incidentally I may state that there seems to be somewhat increased life since the canvass as though it had the effect of stirring people up. I think that its educative value is not confined to those who are canvassed only, but is felt by those who make the canvass.

New Corresponding Secretary

AT the February meeting of the National Council, Mr. J. M. Miller was made Corresponding Secretary of the Field Department, the Rev. A. R. McKinstry having resigned that post.

For the past six months Mr. Miller has been on the department staff as secretary in charge of the Speakers' Bureau. In that time he has so organized the work of the Speakers' Bureau that, while still retaining the supervision of the Bureau, he is now able to take up the duties of Corresponding Secretary of the Department.

Mr. Miller brings to his work a ripe experience of several years as Executive Secretary of South Dakota. Thus the National Council has secured the valuable services of another consecrated layman for the general work of the Church.

Producing Monthly Statements

THE following form of monthly statement is sent in by a clergyman, who says: "It has proven to be of great value to us.

Since beginning its use we have had no difficulty in raising the amount needed for both Church Program and local expenses."

GRACE EPISCOPAL CHURCH

MR. _____

TREASURER'S REPORT

Pledged for year 1926 - - - - - \$ _____
For the month ending _____ 1926, payments have been received on your pledge as follows:

	Amt. Paid	Amt. Due
Current Expenses - - - - -	\$ _____	\$ _____
Church Program - - - - -	\$ _____	\$ _____

_____, Treasurer

Remarks:

Individual Quotas Work Here

A RECTOR from Minnesota writes: "Our men here are convinced of the worth-whileness of the plans outlined by the Field Department. After three weeks of intensive preparation, they canvassed this parish last Sunday afternoon. Results to date show an increase in pledges for all purposes of about forty percent, the amount pledged for the Program more than doubling so that it will not be necessary this year to appeal to any of the parish organizations to pay our apportionment. The idea that seemed to appeal most was the assigning of quotas to the various members of the parish. In nearly every case the individual pledged the full amount of his quota. We have more givers than ever before, a larger amount pledged, and the canvass was without question the most successful ever made in this parish. The whole thing has been a revelation to the people here and I know they know more about the Church than they ever have before."

A PARISH treasurer suggests the following as a valuable footnote for monthly statements:

"A prompt remittance will assure the payment of our obligations as they become due.

"If this statement is not in agreement with your records please communicate with the treasurer."

Speakers' Bureau

REQUESTS for the services of speakers, except Department Secretaries, should be addressed to The Speakers' Bureau, 281 Fourth Avenue, New York City.

The secretaries of the various departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City. For names see page 240.

For reasons of postage, office and time economy; for the benefit of prospective speakers, who must be given definite information; for proper record; for reasonably prompt service and at least an approximate efficiency, the following details should accompany each request for a speaker:

Month, date, hour, city, parish, meeting-place, diocese, name of rector, occasion or kind of meeting, kind of address desired, time allowed for address, and a statement covering travel expenses and entertainment for the speaker.

The Bureau cannot guarantee speakers for all requests filed. Engagements must depend upon our resources in available speakers. Requests should be sent in as early as possible before dates desired.

Travel expenses of the speakers should be provided whenever this can be done.

J. M. MILLER,
Secretary.

Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

The Crusade Again

THE last number of THE SPIRIT OF MISSIONS reported the work of some of the women Crusaders. There are still other satisfactory reports which we shall want to share. One Crusader writes:

"I had the four afternoon conferences and as the Bishop had the Crusade in conjunction with the Diocesan Convention every afternoon at three o'clock, he made them all stop, men and women, and listen to me for an hour.

"It was not easy to project subjects like Evangelism and Prayer, etc., over an atmosphere of budgets and assessments and pledges, but they were all good enough to say that it was helpful and some even thought it would be a good precedent to follow in every Convention every year, and devote an hour a day to the contemplation of more spiritual things. There were about two hundred present every day, and I think it is the first time I have ever had the opportunity of addressing so many men, including the clergy. I know, of course, that I got more out of the

preparation myself than I was able to impart. The Bishop's evening mass meetings were very well attended. I want to thank you for your interest and your prayers. I knew I had both and those of many other people and it all helped so much."

Another Crusader writes: "I took the seven objectives, combining four of them into two groups so as to get all into the five conferences. We met each day in a different parish, and the preliminary work has been so well done that the attendance was too large to permit of discussion, so it was a straight talk. We had a number of books for sale and had to order more of Mrs. Mumford's *How to Help Children to Pray*. We also had registration cards for the benefit of the various rectors in their follow-up work. I stressed the importance of Godmothers, and of a welcome being extended to the members of the confirmation classes. I suggested that they be invited to the home of some popular younger woman for a pretty tea and there

meet the officers of other organizations and feel they had come into a Church family. I urged adopting the custom of the morning watch, also suggested various subjects for Bible study which might interest men and also those who could be reached first along some line other than the devotional. We discussed the motives for Church attendance and I quoted from Bishop Brent's *With God in the World*, which was just what I wanted. I tried to make every talk practical and I had enough illustrations, drawn chiefly from personal experiences, to help make the points stick. The second week I went to five different places and combined the five talks into one, which I gave in each place. Of course it was much less satisfactory, but it seemed the only thing to do. Since my return I have heard that some groups are being formed for Bible study. There was a good percentage of young women at every conference, also some of the clergy."

Again a Crusader writes: "The outline of my conferences is as follows:

"Monday—The Inward Life Toward God: The Devotional Life in the home and in Church.

"Tuesday—The Inward Life Toward God: The Bible in every-day Life.

"Wednesday—The Outward Life toward the World: Combatting worldliness by consistent Christian Living.

"Thursday—The Outward Life toward the World: Personal service (evangelism).

"Friday—Closing Meditation: Rededication.

"I began with a hundred and I am told the average attendance was one hundred and thirty.

"The evening services were well attended, but never to capacity. They were simple, intimate services with no choir and no formality, the Bishop coming directly into the pulpit and leading the congregation in prayer from there. The singing of the two or three hymns by the congregation was fine. After the service, the Bishop said he would be glad to see anyone who would like to talk with him, and every night some came.

"I also went to another place to speak to the Woman's Meeting in this section, the plan there being to bring the men, the women, and the young people in separate groups for one meeting. About two hundred and fifty were present, when I had been led to expect from twenty to fifty. This could not be a conference and I tried to speak with as much power and conviction as I could. Here, as in all the meetings, I was very conscious of the background and authority of the Crusade, and of the expectancy and responsiveness of those who came. The very size of the meeting was an inspiration and the atmosphere was contagious. I am inclined to think one big, enthusiastic meeting

is better than two or three smaller ones, unless they are true conferences.

"Another time I spoke to the working mothers of a parish in the city, about seventy or eighty, and tried to make them feel that the Crusade was meant for them as well as for others.

"In looking back over the visitations of the Crusaders in that diocese and my own, I am more convinced than ever that the Crusade marks the beginning of new life in the Church, but that it is just beginning. Even when this first step is taken in various parishes and missions through diocesan visitations and missions the real, enduring work needs still to be done.

"I am further convinced that what is needed today is for bishops, clergy and lay people to live deeply and to speak and testify out of the depths and heights of their own living in a simple, straight manner. It means 'shortening the line' to exalt Christ, as Stanley Jones said, and that line will be unassailable.

"I am also convinced that trained and consecrated lay people have a distinct contribution to make to building up the spiritual life of the parish, in interpreting Christ and His Church to lay people; that the clergy can ask this of them, and that until full use is made of them the Church cannot exert this power and influence which it might introduce generally. Christianity is a growth and process and flames even when kindled must be kept burning or they will go out."

A NEW LEAFLET FOR THE FOLLOW-UP OF THE CRUSADE

SO many persons are asking for definite practical suggestions that it is good to be able to say that a new leaflet, giving many of these practical suggestions, has been printed—*Knowing the Living Christ and Making Him Known*.

This can be gotten from the Woman's Auxiliary, 281 Fourth Avenue, New York, by asking for it by name.

IN connection with the study of the rural problem which confronts our Church in the United States a list of books suitable for mothers to read to their children has been prepared by Mrs. Wright B. Haff, Secretary of the Woman's Auxiliary of the Diocese of New York, and has proved very generally popular. The list of books is as follows: *The Sand Man* and *Farm Stories* by W. J. Hopkins. *Peter and Polly in Autumn*, *Peter and Polly in Winter*, *Peter and Polly in Spring*, *Peter and Polly in Summer*, by Rose Lucia. *Understood Betsy* by Dorothy Canfield. *Jolly Good times* by Mrs. M. P. Smith. *Letters of a Woman Homesteader* by Stewart.



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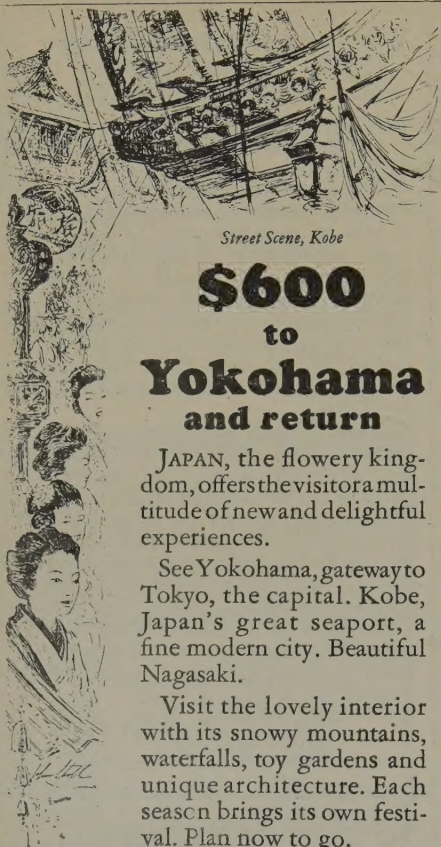
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The Episcopal Church and Its Message for Men of Today, Atwater. 60 cts and \$1.00.
The Faith by Which We Live, Fiske. 75 cts. and \$1.50.
The Religion of the Church, Gore. 50 cts. and \$1.20.
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Reasons for Being a Churchman, Little. 75 cts. and \$2.00.
Our Church One Through the Ages, Witsell. 60 cts.
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Lay Reader's Manual, Beckwith. \$1.00.

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Personal Progress in the Christian Life, Bishop Davies. \$1.00.
Christian Life a Normal Experience, Weatherford. \$1.50.
How to Succeed in the Christian Life, Torrey. 75 cts.
The Christian's Secret of a Happy Life, H. W. Smith. \$1.00.
Addresses, Drummond. 25 cts.
Personal Religion and the Life of Fellowship, Temple. \$1.00.
Personal Religion and Public Righteousness, Green. \$1.10.
The Word and the Work, Studdert-Kennedy. \$1.00.
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The Social Significance of the Teachings of Jesus, Jenks. \$1.00.
Christianity and the Social Crisis, Rauschenbusch. \$1.75.
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